

*THE*  
*Poetistau launay*  
**The Theatre of the World:**  
*WORLD*

# THE Theatre OF THE WORLD:

IN

**The which is discoursed at large,  
the many miseries and frailties, in-  
cident to mankind in this  
mortall Life.**

**With a Discourse of the Excellency  
and Dignity of Mankind; all Illustrated  
and Adorned with choice Stories, taken  
out of both Christian and Heathen Authors,  
very delightful and profitable for any  
Judicious READER.**

**Being a Work of that Famous French  
Writer, Peter Poetistau launay, in three di-  
stinct Books, formerly translated  
into Spanish by Baltazar Peres del Ca-  
stillo, and now into English,**

By Francis Farrer Merchant.

**London, Printed for Sam. Ferris at his shop  
in Cannon-street near London-stone, 1663.**

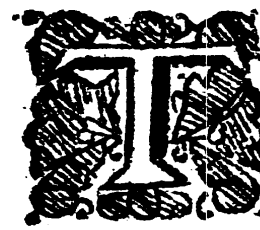
SIBBEL BO TELER

Has given me, though I  
am sure may claim,  
a Maternal intrest in  
several hopefull, in-  
dustrious and obedient Sons,  
the Delight, the Prop and Ho-  
nour of your Age; Yet none of  
them hath been more experi-  
mentally sensible of the adverse  
stroke of Fortune, (and thereby  
more apprehensive of the vari-  
ous Miseries which attend man-  
kinde, upon the stage of this  
World) then my self; If I  
should have penned mine own  
tragick story, it would have  
appeared sad enough; but cast-  
ing



To the Lady  
SIBBEL BO TELER,  
my ever honoured Mother.

Madam,



Though You have, and  
I am sure may claim,  
a Maternal intrest in  
several hopefull, in-  
dustrious and obedient Sons,  
the Delight, the Prop and Ho-  
nour of your Age; Yet none of  
them hath been more experi-  
mentally sensible of the adverse  
stroke of Fortune, (and thereby  
more apprehensive of the vari-  
ous Miseries which attend man-  
kinde, upon the stage of this  
World) then my self; If I  
should have penned mine own  
tragick story, it would have  
appeared sad enough; but cast-  
ing

ing mine Eye upon several works, worthy esteem, I found none more agreeable to most mens, especially mine own condition, or any more fit for publick contemplation, in these latter ages then this, which is aptly stiled (as I have found the world to be) a meer Theatre, where every man acts his part:

And indeed I could find no way more fit to Vindicate my life from suspitions of Idleness, and the Aspersions of uncharitable Tongues, then to produce this Translation, as a witness of my real desires and intentions to pass those too many spare hours, days, nay years (which God hath been pleased to inflict as a tryal) not in a vicious mispending, but

but rather in a modest, humble, and virtuous, contemplating, enjoying and improving of time, which I conceive ought to be employed, first to Gods glory, secondly for the good of mankind in general, and thirdly for purchasing present, private, good, and future blisse.

As for the subject, it is in other languages very learnedly set forth, and fear I have rather, ignorantly, abused then voluntarily misused it; having been bred a negotiating Merchant; And not an Industrious or judicious Scholler, which am confident to your self, with all that know me (and I hope to those that know me not) will cause a favourable construction, for what

what errors may therein be  
committed.

Dear Madam, though to your  
many extraordinary and more  
then common blessings and fa-  
vours, I am not able to return  
any thing, but (what otherways  
I ow) love, duty and obedience;  
yet let me request an acceptance  
of this small mite of my endea-  
vours, upon which, if you are  
pleased but to cast a sight, I shal  
be joyfull, and withal perswaded  
that having your judicious Ap-  
probation, there will be no mo-  
derate, or charitable person, but  
will accept the discourse, though  
they may not applaud the stile,  
of him, who now as ever he hath  
done, subscribes himself,

Your Dutifull and Obedient Son,

Francis Farrer.



The Authour to the Courteous  
Reader, wisheth Health and  
Happinesse.

Desiring (friendly Reader) with some  
Speciall service to gratifie the favourable  
entertainment thou didst vouchsafe to a former  
translation called Chelidonio and other works  
of ours, amongst many and various cogitations  
and purposes which offered to my view, none did  
appear more worthy the speculation and the con-  
templation of a Christian Commonweale, than  
this present Treatise, taken for the most part  
out of St. Augustines Book de civitate Dei:  
In the which he doth mannage a feirce warre  
against all Infidels and enemies of the Christian  
Faith, and puts to confusion and conquers those  
Pagans with their own weapons, the which gave  
me boldnesse to take so great a charge on my  
shoulders, trusting by the grace of God, to bring  
to light in our vulgar Tongue, a work that may  
in some measure serve for a shield against the  
assaults



Assaults of many new Sects and Opinions, which doe spring and increase throughout the whole world in these our dayes.

But here I will not trespass upon thy patience; to put thee to consider, how many Books, and how many Greek as well as Latine and French Authours it was necessary to read and ~~turne over~~ to bring to effect so difficult a designe; although from this work I have not gathered so necessary a fruit as to understand the full intention of good St. Augustine, which in this Book rather then in others his works appears more intricate to be found out; yet from a continual and much Reading of Greek, Latine and French Authors, I at length produced this, which I call, The Theatre of the World, adorned with the best and most commendable Sentences of them: Therefore not to take from any the honour due to them, (gentle Reader) thou mayest believe that the Treatise I present to thy view is the choice conceptions of other mens works; the which if thou shouldst call a Healt, or making spoiles of other mens labours, would be taken for no offence; And indeed it is no other, but the gathering together of Sentences with great toyle, giving to understand that such like Treatises as this is, which are in a manner Satirical and Anatomies of Vice, ought to be set forth with Examples and

Sentences of Superiours rather than with a lofty stile, or a high manner of writing or speaking.

Object. And now I doe well believe, thre will not want some delicate Palate that will say, its true, here are things worth our Reading, but amongst the Roses, you have put sharp Thornes and prickles: Here are many things very rough and vigorous, and much severity and bitterness used in them.

Answer. To such galled Horses, that will not stand the currying and are skittish, when their delights and desires are touched in the least, who will keep a liberty to themselves of doing evil, & think that none dare, nor can reprove them; Let me intreat these men before they passe further in perusall of this Treatise, to read and call to remembrance, with what Authority and rigour the Antient Fathers of the Church, as St. Ambrose, St. Jerome, St. Augustine, Origines, Tertullian, Eusebius, Lactantius and others did reprove the Vices and Sins of their times; also with what a bold heat & zeal did St. Bernard write to Pope Eugenius? With what rage doth he rise up against scandalous Prelates, in that Sermon which he made in the Synod concerning spiritual pastors, and in his three and thirtieth Sermon upon the Songs, when he comes to strike so home in the reprehension of Vices, that he makes sin appear to be an Imposthume of all filthy and abominable

minable corruptions, crying and complaining, against the great Pompes and delights, and the vast expenses which the Bishops in his time lived at, leaving the poore sheep of Jesus Christ to suffer, and his Churches to fall to the ground: What pricks would it be to their Consciences, to consider the curse that fell upon Ananias and Saphira his wife, when they kept back part of the money, the land was sold for, and lyed to the Holy Ghost; they fell down dead at St. Peters feet: St John Baptist calls sinners sons of Vipers; Let them consider how Epimenides the Greek called the Cretans, cruel beasts, abominable, shamelesse lyers, slothfull; also let them look how the Prophet Elias, &c. spake against the Babylonians: What strange words and sharp expressions they used, although they were so grave, good and very severe men? tell me now I pray you, with what stern, fierce and bitter words and sayings, would those Prophets, Apostles, holy Doctors, and ancient Philosophers preach and reprove, if they lived in our times, if they had flourished in our age, which is so full of Vices and so corrupted with all abominable wickednesses, that it appears like nothing more than a receptacle, or sinke, wherein the filth, dung, and Vice of all Ages past, are emptied: Yet I would not be taken for such a reformer, as to be an absolute Judge of mens Vices;

Vices; for I am a man as others are, a sinner; and for telling the truth of passages, I would not willingly offend any man; for my intent is to speak against mens Vices, not against their persons: And I will unmask some sins which go hiddden, that weak people may not henceforward fall into their snares, and that they may finde the true means and remedies bereby, to free themselves from so great evils.

As for those that cannot suffer this my way of writing, let them learn to reform their lives, and govern themselves after such a manner as not to give offence to others, and thereby to bring dishonour and an evill report upon themselves: And indeed wicked men live in this world, as in a wilde field of Licentiousnesse: There are many that doe dresse their Vices in gallant Liveries, and other doe so closely endeavour to mask theirs; as if none should come to understand or espie them, such pains and labour doe these men take to attain this their so much desired, yet deceitfull liberty; to avoid which, review favourable Reader this Treatise, which the Arthour Pedro Bovisluau, presented to his Countrey men in Latine, and their native language French, and Baltazar Peres del Castillo to his beloved Countrey-men, the Spaniards: As now I doe to thee and all the rest of our loyal, true hearted English-men, to whom if

### **The Epistle**

it finde the least favourable acceptance; I shall  
in testimony thereof, henceforward not let p. sse  
a day of my Life, which I shall not Dedicate  
to thine and their service, as now I have this  
Treatise to the profit and use of all pious Chri-  
stians, Farewell.

**A Catalogue of such Books as are**  
to be sold by Samuel Ferris in Canon-  
Street near London-stone.

Speedy Conversion, the onely means to  
prevent eminent destruction, very season-  
able for these Times, by James late Lord  
Primate of Ireland

An Epitomy of History.

Menfuration made easie: or, the way  
of measuring all solid and regular bodies,  
as of Timber, Stone, Glass, &c. by John  
Martyn, Surveyour.

Canaans Flowings, or Milk and Honey;  
being a collection of many Christian Ex-  
periences, saying, sentences, &c. by Ralph  
Venning.

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count of Time, Compiled by the learn-  
ed Dionisius Petavius.

A Practical Commentary, or an Expo-  
sition with Observations, Reasons, and  
Uses upon the first Epistle General of  
St. John. By John Cotton, Pastor of Boston  
in New-England.

An Exposition with Practical Observa-  
tions, continued upon the Fifteenth, six-  
teenth and seventeenth Chapters of the  
Book of Job, by Joseph Caryl.

Several

**Several Treatises, viz. The Dejected Souls Cure.** The ministry of Angels to the heirs of Salvation. Gods Omnipresence. The Sinners Legacy. The Combate between Flesh and Spirit. The Christians Directory to guide him in his several conditions, by *Christopher Love*, late Minister of *St. Laurence Jury, London.*

A Treatise of Effectual Calling and Election, by *Christopher Love.*

The Zealous Christian taking Heaven by holy Violence, by *Christopher Love.*

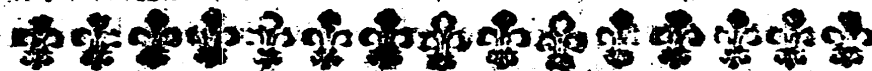
Cheap Riches, or a Pocket-Companion made of five hundred Proverbial Aphorismes, &c. by *Nath. Church.*

*Gildas Salvianus*; The Reformed Pastor. by *Richard Baxter* of *Kedermister.*

The Description and Use of an Instrument called the Double Scale of Proportion, by *Seth Partridge.*

The English Physicians Guide; or a Holy-guide, Leading the Way to know all things Past, Present and to come, to Resolve all manner of Questions, &c. by *J. H. Student* in *Physick and Astrology.*

The



THE  
FIRST BOOK  
OF THE

Miseries of Man,

And the many vices which  
are Predominant at this day amongst  
all degrees and condition of Persons,  
and in which he is compared with  
other Creatures, and how in many  
thing, they excell him.



Some of the ancient Philosophers  
Greeks, Latines, and others;  
after that they had diligently  
searched out, and seriously  
contemplated the nature and  
kinds of all Creatures, and  
discussed, the being, the vertues and proper-  
ties of them all, and comparing theirs with  
ours; said, that Man is more miserable, then  
all things that breaths or walks upon the face  
of

of the whole Earth, and that his condition is worse, being subject to so many and great misfortunes; others that are more rigorous Judges and Censurors of the works of nature, do call her a cruel Step-mother, that is not in any respect favourable to mankind, and uttered a thousand other blasphemies, (as I may say) against her, some others of them all their lives long bewayled the Calamities and Miseries of humanity, not ceasing a moment to refrain from tears as *Heraclitus*, continually perswading all men, that this life was nothing else but a Theatre of miseries and sorrows, that all things that Men can behold under the Heavens, are meerly a Sea of passion, which requires nothing less then our continual Tears, Sighs, and Groans. Others again, like *Democritus* laughing, jesting, and mocking, made a bloody war against the vices that then rained in the World; if he, I say, should arise from the Grave, and see the disorderly and confused vices, that are so risen amongst us Christians now a dayes, he would find far more cause of laughter and derision, then he had in his days. There was another kind of Philosophers that were far more disdainful and strange, that did not content their fantastical humours, only to murmur against nature, or complain of her works and effects; but with so great, mortall, and unnatural hatred did persecute man, as if they thought he was born for the onely mark

of white, at which they were to discharge, or let flye all their Arrows, Darts, and shots of curses, miseries, and calamities, that they or all other Creatures could let loose upon him; Of whom I shall give one for an example: *Timon* an Athenian Philosopher, who was the Inventor, Fomenter, and most rigorous setter forth of this opinion, for he did not only declare himself a capital enemy of mankind, and tell it to all mens faces; but his actions confirmed his words; for he would not converse, or have any dealing with, or dwell amongst men, but rather live in the desert amongst bruit beasts, far from any neighbourhood, or Town, that he might be troubled with no visits, and living as he did, he did shun ever to be seen or spoken with, much less to be visited by any, except one an Athenian Captain, named *Alcibiades*, and his familiarity with him, was not for any love or friendship towards him; but he understood the said Captain was like to be a scourge to men, and that he was born to be a torment & trouble to them; for (by some divination) he certainly knew that his Athenian Neighbours were to suffer many afflictions and vexations for his sake; nay, he did not content himself to let loose the reins of his malice: Thus far against man his own kind, only to flye from, as from some cruel and fierce beast, but he did endeavour to do him all the mischief that lay in his power to

procure even to destroy and ruin all mankind, inventing new wayes how to bring to the ground, and end their dayes, to accomplish which he caused to be set up in his Orchard many Gallowses, to the end all desperate Persons, that might be wearied with the troubles of this life, should go thither and destroy themselves; Now some few years afterwards for his own accomodation, or to enlarge the place of his habitation, it was necessary for him to take down those Gallowses, so without any premeditation, of what might succeed him, and withal to shew his farther malice, he went to *Athens*, whether being come, without any shame; he called the people together by lifting up his voyce in the streets, as a common Cryer doth when he proclaims any novelty, the Citizens hearing the Hoarse, and strange voyce of that foul and horrid Monster, and knowing long before the sordid humour and opinion that possess his minde; they instantly gathered themselves to him, hoping to hear some novelty or wonder, he seeing the greatest part of the Citizens, as well principal as common, congregated to hear him, began to speak with an audible voyce; saying, know Citizens of Athens, that for a certain necessary occasion which hath hapned to me, I am resolved to pull down the Gallowses that are in my Garden; therefore if any man be so weary of this world, or be so desperate as to hang him-

himself, let it be presently, before I pluck them down, after he had ended this his so affectionate offer, without making any farther discourse; he returned to his House, where he dyed in this his vain opinion, but continually musing and contemplating Mans Misery, and when the pangs of death sealed on him, to shew the *Odium* he bare to Man; even to his last gasp, he commanded expressely, under heavy curses, that his Corps should not be buried in the Earth; because (said he) it is the element upon which men do commonly take their quiet repose, and in the bowels of which humane bodies were buried, and all this for fear his bones should be seen of men, or the dust of his Carcas should touch or be mixed with theirs; but that they should cast him into the Sea, where the fury of the swelling waves might not only hinder, but defend the passage of any Creature in their approach to this his elected Tomb, and he commanded the following Epitaph to be written of him, which *Plutarch* makes mention of, and was learnedly translated by *Clandio Gruget*.



After my miserable and wretched life ended,  
they buried me in these deep waters; Reader,  
be not curious to understand my name.  
God confound thee.

Here you see this spiritually poor, though  
naturally wise Philosopher, having thoroughly  
examined humane frailty in this world, hartily  
wished he had not been born a man; but  
much rather that he had been brought forth,  
by, or transformed into some brut beast, and  
meerly upon the deep sence and understanding  
he had of the inveterate malice that  
dwells in the hearts of men.

But now let us leave this our ancient Philo-  
sopher *Timon* to his malicious complainings,  
and briny Sepulcher, that we may give way to  
a serious view of some of the expressions of  
of *Marco Aurelio*, a Roman Emperour, to this  
effect; who as great a Philosopher as an Em-  
perour considering, the weak miserable and  
fragile condition, which continually attends  
the poor and short life of Man; said, the Battel  
of this World is dangerous, the end of which  
is so wonderfully terrible, that I am very cer-  
tain, that if any one of our fore-fathers should  
arise from the dead; truly relate, and give us  
a perfect view of his whole life past from the  
time he came from his Mothers womb, even  
to his last breath, giving at large a tother of  
the

the great pains and griefs his body hath  
suffered, and seriously discovering the strange  
alarms & various successes, with which fortune  
hath persecuted him, it would cause admi-  
ration in all men, to consider the body that  
hath suffered so many torments, and the heart  
that hath so valiently conquered so great diffi-  
cult war-fares; and I my self do freely confess  
to have found the same to be true, which  
though it be to my disgrace; yet for the pro-  
fit that may redoun'd to after ages (I will re-  
late) in fifty years that I have lived, I resolved  
to make tryal of all the vices and evils of this  
life, that I might understand whether the ma-  
licious wickedness of men had any limits or  
bounds, but finds experimentally, after a se-  
rious speculation and consideration, that the  
more I drink, the more I thirst; the more I  
sleep, the more I desire; the more rest I enjoy,  
the more weary I am, the more I have, the  
more I desire, the more content I have in seek-  
ing, the less in enjoying: finally, there is no  
sublunary thing that I obtain, with the which  
I am not quickly cloyed, as suddenly abhor it,  
and desire another thing; O how excellently  
did that famous Greek Doctor St. *John Chri-  
stome*, contemplate after he had meerly out  
of compassion bewayled the Calamities of  
man, and that dark obscurity with which they  
are encompassed, when he cryed out; Oh,  
who could obtain the benefit of a Watch-

Tower which were so convenient and skillfully built, that from thence he might easily see all men, and that he could enjoy so great, and audible a voyce, that from thence being heard and understood of all he might proclaim, the high sentence expressed by that Royal King and Prophet *David*, how long will your hearts be hardened: Oh, ye Sons of men, and not without great cause and good reason, did this holy man *St. Chrysostome* use these zealous expressions, for let any man after a sound and mature Judgment; but seriously consider the miserable estate and condition that the whole World lyeth under at this day, the many traps, cozenages, cheats, blasphemies, adulteries, robberies, incests, wars, dissensions and effusions of blood; violencies, rapines, ambitions, covetousnesses, hatreds, rumours, malices, desires of revenge, &c. With which the universe lyeth drunk, nay, even drowned in; May say, that we are come very neer the time, which was so much abhor'd and abominated by the Holy Prophet, *Isai.* 59. cha. 2. v. Who hath said, your iniquities have separated betwixt you and your God, and your sins have hid his face from you that he will not hear, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lyes, and your tongue hath muttered perverseness, none called for Justice, nor any pleadeth for truth, they trust in vanity and speak lyes; they

they conceive mischief, and bring forth iniquity, they hatch Cockatrice Eggs, and weave the Spiders Web, he that eateth of their Eggs dyeth, and that which is crushed breaketh out into a viper, their Webs shall not become garments, never shall they cover themselves with their works, for their works are works of iniquity, and the act of violence is in their hands, their feet run to evil, and they make hast to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their paths, the way of peace they know not, and so on: And indeed, our wickedness doth multiply, and our sins are our capital enemies, and give the greatest testimony what we are.

*St. Bernard* in one lamentation that he makes upon the miseries of our life, sets forth to us, how much the sad and deuil condition of man is, to the end that without any farther discourse, he might bring him to understand his own weak and fragil condition, which he begins to tell as followeth: Oh man, both blind and naked, consisting of humane flesh and a reasonable soul; awake thou that art so forgetfull, call to remembrance; consider what thou art, wherefore dost thou wander so vainly from thy self, even drunk and besotted with things that are subject to so suddain & perishable a mutability, sleeping so securely amidst the vanities of this World; nay, rather drown-

ed in the weak and fregil delight which the Earth sets before thee; dost thou not plainly perceive that the nearer thou makest thy approach; to the World, the farther thou art parted from thy God; by how much the more thou seemest to gain of the outward vanities, so much thou lovest of those things, which thou oughtest to set a higher price upon; the more carefull thou art to enrich thy self in things corporal; so much the poorer & beggerly wilt thou find thy self in things spiritual, thou judgest and correctest other mens actions, whilst thou art forgetfull to reform thine own; there is no Creature thou takest in hand but thou tameest, only thy self remains unbridled, thou art very watchfull and solicitous to espie out the faults of others, but art very sloathfull and backward to look how and amend thine own; thou hast a boyling desire of these sublunary things in thy heart; but what a luke-warm, nay cold entertainment finds coelestials in thy mind, consider the nearer thou drawest to death, the farther reparation thou makest betwixt thee and thy salvation; all thy conte it is to provide for, dight, cocker and delight thy body, which is nothing else but a lump of earth, a sepulcher full of vermine; and leavest thy poor soul, which is the lively image of God alone, comfortless, unfed, nay dead with famine, these and many other the like sorrows, did this holy man, (being

ing in the desert) expresse against the ingratitude of men, which we place here amongst the rest, that it might be a deep perswasion to man, to consider and contemplate his vile condition, that by retiring into himself, he should by a serious meditation be induced to understand the sad and miserable being, and that thereby he might see, the great need he stands in of his God, in whose hand it is either to make him happy, or miserable, or full of evils and perpetual torments, without doing him the least injustice or injury, more then doth the Potter to the piece of Earth, or Clay, in his hands breaking and molding of it; either to make any vessel thereof, or to let it remain in a confused lump not having any forms; for indeed man is no other thing, but a statute of Clay placed in this World, (which is the mouth and ware-house, wherein is declared the wonderfull works of God) and that if one should encounter it sharply, there is no doubt but it would fall to the ground in pieces; and although he is compassed with so many evils and infirmities, and sees himself subject continually to the hazard of death; yet he is forgetful, & never takes care truly and humbly to submit to his God, nor ever would willingly be his true Subject.

Now that we have in general considered the estate of man, it will be convenient that we treat thereof more particularly and amply.

ly, that all men might be perswaded to humble themselves under the mighty hand of God, and that by a more narrow search into themselves, and a nearer speculation, every man into his own debill, and fragill condition; and because of all the heathen Philosophers *Pliny* hath written (as I conceive) the best, therefore I will in this place declare his opinion, to the shame and confusion of Christians, that they should be taught in these things of a Pagan, one that knew not God, without law, or the least light of those Holy and Evangelical mysteries declared to us, which addeth to our greater reproach; consider a while (saith he) how man is necessitated to hide, cover, and cherish his frail body, at the cost of other Creatures, for the which nature hath with a large hand plentifully provided, some with feathers, others skins, furs, scales, and fleeces; Nay, even the Trees are no sooner sprung up but they have a coat bestowed on them, of bark to defend them from the violence of the suns heat, and winters storms, but to set forth the better; what a small vallue or esteem she had for man, he alone is cast into the World naked, like an abortive or rejected thing, and is no sooner born, but she furnishes him with sobs and tears, for a lawfull inheritance; as a sign, of those miserable calamities he is to undergo, for those tears which man sheds at his birth, are the heralds and discoverers of that field of

of

of dangerous evils, into which he enters; Here thou seest (gentle Reader) the beginning of the fairest and most principal of the works which God created, in the first six days of the World for whose respect all Creatures have their being, yet of himself is of so little validity, that if they do not cherish, succor, defend, & protect his nakedness; he would be subject to the violence of every Creature; do but behold him after he is taken from his mothers womb, and they will see him bound, wrapped up, lying down; and like the trunk of a Tree not able to raise himself up without assistance; Here you may look upon, and contemplate this so proud a Creature; (who by his appearance, would cause us to believe that he came into the World meerly to swell and be puffed up with pride and vanity, see his beginning is in sorrow.

But now let us consider: When will he begin to use his feet? When will he begin to use his tongue? To how many infirmities is he subject? All other Creatures, when they are first brought forth understand something of the actions of their nature, some do succour themselves with their swiftness; others with their strength: Only man knows nothing unless he be taught, the most certain natural knowledge that possesseth him at his birth is to weep; he onely amongst all Creatures is subject to labours, troubles, passions, pleasures,

fures; delights, ambitions, courtuoufness; and indeed, to all disorderly appetite of this life, he only is born to serve his own concupifcence, and thereby to fuffer extream anguifh and sorrow, and to be fhort, he is the moft fubject to entertain enmities and odiums, againft thofe of his own kind; all other Creatures live at peace with thofe of their kind, the Wolves do no hurt, nor do prey upon each other; but live in love and amity one with another, only man is a capital enemy to man, and worfe if it could be expreffed; & for f. me fign of favor to other Creatures more then to Man; but (as I conceive,) to do him a more favourable courtesy by his contemplation thereof, Dame nature hath provided for them of Houfes fit to fhelter, and protect them from the inclemency of the Heavens, and from the vehemencies of frofts, fnow, and ftorms; beftowing upon the greateft of them, denes, and caves, and to the leffer Houfes proper for them, which they carry upon their backs, as Tortoife, the Cockle, the Snail, &c. and to all other fmall Creatures; fuch accomodation as is moft befitting their kind and being; Alfo I cannot be unmindfull of the Fruit & Seed of the ground how fhe hath provided for them, cafes, rindes, prickles, thorns, and huskes; in the which to retire defend and preserve their kind; but man hath nothing, unlefs he doth procure it by the hard labour of his body, and the sweat

of

of his brows; nay, many times even drops of bloud, before he can obtain either to fatisfy his hungry appetite; or cloath his naked body.

Now, if we do but confider the health, and good constitution of body, that other Creatures enjoy; compared with ours: We fhall clearly fee what advantage they have of us, for it doth appear. Man is naturally formed, and as it were guilded over with a beautifull complexion, but it is fo weak and fubject to fuch diversity of infirmities, that it would be accounted a wonder in the World to find a Man whose beauty is not fading, and changing. And farther then this, Nature hath purcharg-ed Men with fuch an unfatiable and hungry appetite, that we never ceafe, seeking after and defiring the choyefst viands: to fupply our emptinefs, and if in cafe we find any thing that feems pleasing to our palate, we cannot refrain only to fuffice, but overcharge nature, by devouring fo much thereof; from which fuperfluties are ingendred Catarres, Flegme, Apoplexes, and a thoufand other difeafes. Other Creatures do not fo, for they content themfelves with what nature hath provided for them, eating it as it is, without boyling, roafting, or other ways dressing it, to content their appetite or pleasing their fancies; and with this fhe hath beftowed upon them fuch a regulated contentment, that they eat or drink



not more then what is needfull for the maintaining life; but Man had he all the fruits of the earth, the flesh of all cattle in the World, of all the fishes in the Waters, of all the fowls of Heaven, all would not be sufficient to satisfy his greedy desire, in the spoyling, consuming, and destroying them onely; but he must have them masked, dressed, seasoned, and sophisticated brought into, several dissimulated gusts, meerly to invite and draw his stomach and gluttonous appetite to devour more then nature requires, even to the overcharging the ship, and causing her to sink under her lading; nay, they fill their stomachs so brimfull with these pleasing viands; that they intoxicate their beste part, insomuch that there is not one of their senses, but is disabled to do any true service to the bodies use; and truely, with grief and shame enough I speak it; that the superfluous vices of glottony and drunkenness which at this day is so predominant amongst Christians, causeth many utterly to loose their shame, and to prostrate their bodies to all sorts of vices, be they never so execrably wicked, even to the committing of Whoredomes, Thieveries, Murders, Poysonings, and in toxicating Witch-crafts, and I do much wonder, how that the entrails of very many are not rotted, and their Livers burnt up and putrified, with the excess of meats and drinks; when behold poor *Lazarus* lying at the

the door; even perishing with hunger, and cannot obtain a morsell of what remains in fragments, or procure the least crum that falls from their Tables; for which cause the Prophets cal these men Fat Calves, Belly-gods, &c. Certainly, they are justly compared to bruit beasts, for the soul (which is the principal part of man) that doth inhabite such bodyes, lyeth embalmed as it were with wines, sauces and pleasant viands, she lyeth as in a dark and obscure Prison, drowned and overwhelmed as in a full Sea; also the five Senses, which should be at her command, and serve her as wayting-Gentlemen, they cannot attend her; being burried as in the entrails of bruit beasts; against such gluttons as these, who make a God of their bellies. The Prophet expresses a curse; saying, wo be to thee that rise up early to drink, and remain unto the evening, till Wine hath inflamed thee; This sort of vice, for our sins, is so rooted, so common, and made so familiar amongst all Nations, that there is none but have a touch thereof, and none but are in some measure infected therewith; and which is worse, and preceeds farther, is, that it's counted a glorious Exploit for a Man to exceed in drinking, and most Men do account it a fame to be taken for good Toppers. The *Tartars*, the *Persians*, and the *Greeks*, held it to be the highest glory to be high, they erected triumphant Trophies



those that did excel: The *Macedonians* learned this vice of *Alexander* their Emperor, but the *Italians* bore away the bell, and carryed away the prize from all the rest, for emptying the Bowls, (I could wish *England* did not excel, or strive to excel herein our time.) *Pliny* writes, that drunkenness in his time did arrive to such a height, that Men did not content themselves to take turns in their healths each with other, but they caused their flocks and herds to drink Wine without measure. *Panlo Diacano* in his History, relates a strange story of this monstrous and horrid vice of drunkenness; saying, there were four old Men agreed to meet together at a Colation, in the which they resolved to drink each Man the years of his age, and made a challenge two and two; in the which every Man was to drink so many times as he had lived years; the youngest of them was 58. years of age, the second 64. the third 87. and the fourth 92. years old; we do not certainly know whether they eat little or much at that banquet; but this is known, that he that turned up least, drank 58. cups, and the most 92. Considering this, and knowing the wrong that superfluity of Wine doth to Men, not without cause did *Plato* say, that in some measure it appeared that the Gods did send the Wine to mankind, or rather create the Juice of the Grape in the World, for a chastisement and vengeance upon Man

Man for his sins; for when they are once drowned in this sweet liquor, they attempt all vice, they fight, and many times kill and destroy each other; the which was contemplated by *Cyneas* the Embassador of the Great King *Pyrrus*; the first day of his arrival in *Egypt*, when he saw the excessive Grandure of the Plants, and great height of the Wines of that Country, said very justly may such a mother deserve a severe punishment, that produceth such a vitious Son as Wine is; and the same consideration caused *Androcides* to prophecy to that Great Monarch *Alexander*, that Wine was the bloud of the Earth, and that he should be carefull to refrain from it; the which he contradicting, and being at several times distemperd with it, he killed *Clito* his friend; burnt the City of *Persepolis*, and caused his best Physitian to be set upon a Stake, these and other enormions, uncomely & excessive crimes did he commit in that condition, which me thinks cannot but cause a loathing in the soul of every good Christian of the vice of drunkenness; considering how it layeth him open to all wickednesses, and to the commission of such horrid evils, and afterwards causeth a sad heart to remember them, and many tears to repent them.

These two vices of gluttony and drunkenness did not begin to take root in our dayes, but they made their entrance into the World

at the beginning: The desire to eat and tast of choice fruit, was the cause of our Fore-father *Adam* and *Eve* their fall, and the shutting us out of *Paradise*: By the glotony of *Herod* (that is after he had eaten and drunk liberally) he made that promise by which *St. John Baptist* lost his head; the rich *Gutton* for minding his Belly more then any thing else, was condemned for it; The Text saith, he fared deliciously every day, as he buried himself in delights, not considering the poor, so was he afterwards drowned in torments, and buried unpittied. *Noah* being overcome with Wine discovered his nakedness, to the derision of one of his Sons; *Lot* in his Wine lyeth with both his Daughters, and unknown; what a stupidity doth it bring upon us, even to the forgetting of our selves, our condition, and our nature; Here you see plainly how Dame Nature hath bestowed her favours more to other Creatures then to us; for they know to with-hold, rule, and put such bounds to their appetites, that they seldom pass them, alwayes satisfying themselves with what is necessary to maintain nature, and preserve health; for which cause they seldom are afflicted with thus many and great infirmities, which do continually war against us; and if in case any dolours or calamities do trouble or molest them, nature hath endowed them with such a knowledge as to seek out peculiars and proper remedies for their

their

their diseases, without any necessity of running to Doctors, who many times instead of putting recipe, put *decips*, changing *r.* for *d.* and for there *rrecipe* often we pay very dear, and give our money freely to such as destroy us; because their Medicines for the most part are mixtures composed rather to the decaying, then the upholding of nature, and are very dangerous; the which other Creatures are free of, because they have some unde standing what is fittest for their cure: as the Wild Pigeons, Jayes, Black-Birds, Partridges, &c. do purge their superfluities with Laurel-leaves; the tame Pigeons, Turtles, and Chickens, with the hearb *Pelitory*; Doggs and Cats when they find themselves much overcharged, do cleanse by eating the Grass that's watred with the morning dew; the Red-Deer when he is wounded, understands so much as to procure *Dittany* for his cure; the Weefel when he intends to encounter with the Rat, eats *Rue*, by which he finds himself more strengthened and couragious; The Wild Boares cure themselves with *Ivy*; The Bears with *Mandrake*; and the Eagles knowing with what difficulty and pain they lay their Eggs, by reason of the straightness of their passage, they seek out a stone called *Tiles*; which the *French* and *Spanish* call the Eagles Stone, by vertue of which they enlarge the passage, and lay their Eggs with more ease; which sort of Stone is made

use of by many Ladies in *Italy* to this day, for their easie delivering.

Also there are many Creatures which may serve not onely for Doctors, but Medicines; There is a Bird called *Colio*, which *Aristotle* speaks of in his Book of Creatures, that a Man that hath Jaundice looking upon him, is presently healed, and the Bird dyes; The Swallows, if in case (as some times they do) they find their young ones blind with the smoak of the Chimney, wherein often they build their nests; they search out for the Herb *Celandine*, or *Tetterwort*, by means of which they quickly recover their sight; The Snakes, and several other the like creeping things, finding age and a dimness of sight to creep upon them to prevent it, and also that they may renew both, eat *Fennil*, and remain as youthful and quick sighted as at the first; the Pelican doth not onely wound, but many times dye of those hurts, with which they pierce their breasts, with their own heart blood to cure their young ones, being stung by malicious Serpents: It is confessed on all hands, that the Apothecary was taught by the Stork, the use of Glisters, for when he finds himself obstructed, he thrusts into his fundament the Moss of Trees, and sometimes Herbs and Grass. *Plutarch* being elevated with admiration, considering the great favours and gifts naturally bestowed upon other Creatures, more then upon Man;

doth

doth undertake to affirm, that the Animals have a knowledge of all the three parts of Physick; for after he hath proved (as I have said) that they understand the greatest part of Simples, and knew how to use them for their own benefit; Also (saith he) they observe the second part, which is moderation in dyet; for when they find themselves so satisfied, that they grow too fat thereby, then they eat more sparingly, and sometimes fast; Instance the Lyons and Wolves, when they find that they increase overmuch in fat, eat no flesh, but sustain themselves for a convenient time, onely by sleeping in their Caves and Dens, till they are come to their former stint of flesh, and agility of body; For the third part of Medicine, which is Chyrurgery, it is held for a certain opinion, that the Elephants have some knowledge, and make some use thereof, for they understand how to pluck out the Arrows, Darts, and Spears that are shot, or thrown at them, without benumbing the wounded part, or doing it any damage, and this instinct nature freely bestoweth on them, without being otherwayes taught.

All which being deeply considered by that Greek Philosopher *Herophite*, caused him sadly to complaine, of the low and miserable condition of man, who in reallity was made Lord of all the Creatures, yet in many things is forc'd to be seemingly preatice to some of the

most depicable of Animals; Wilt thou see, saith he, the truth hereof, the Swallowes taught him how to frame and build houses, behold the art they use in making their nests, wherein to lay their Eggs, they put the strongest materials at the bottome for a foundation, and their uppermost are made thinner, and for within delicate soft things; and if in case they cannot finde out durt or clay for their fabricke, (as in many hot Countreyes they cannot) then they repaire to some Brook, and dip themselves till they are all over wet, they seek out a convenient sort of earth, and mixing it with the water, make claye fit for their occasions, with as perfect dexterity as the best Mason; also they build their nests round and not square, in similitude to the spherial Globe, the better to defend them from stormes and tempests, and from the assaults and charmes of other birds, all which is a wonderfull and strange architecture, and as certainly true as strange.

But to proceed farther, what shall we say of that marvellous and ever to be admired spinning and weaving of the Spider, which taught women that art; nay those that pretend most still were her prentices, and even the fowlers learnt their art, and fishermen to make their nets of them; but there is a vast different betwixt the workes of man and these creatures, whose webs are made so pure, as there is not the

the least knot appeares, nor one thrid bigger then another, and all comes out of the small body of the female, for its she only that spins, and makes the web alone, she is like the good housewife stayes at home, whilest the Male, like a carefull Husband employes himselfe in catching flies, and to maintaine himselfe and mate, he seldome leaves his standing, but is waiting for the Prey that shall fall into his Net; and many times though his body be no bigger then a Pea, he catcheth in his toyles great flies, small lizards; he also observes his times and seasons in his gain, as if he understood a little of Astrology, for he doth not waite as we do for fair weather, but rather when it is most cloudy his sport is best, by which many times he would Prognosticate raine to us, for then he catcheth more cunningly and quicker, as *Aristotle* expresseth in his Book of Animals. Now tell me sincerely, Gentle Reader, who would not wonder at that kind of supernaturall industrie, of that Raven which *Pliny* avers he had seen in *Asia*, being much vexed and greived for want of water, and not finding any, but at the bottom of a Bucket hanging in a well, which was so little in quantity that he could not reach to drinke thereof; at length he fetched so many stones and cast into the Paile that the water rose up so high as that he could come to satisfie his thirst; after the same manner did a dog do, which was left alone

lone in a ship by the Mariners, that he might come to the oyle that was in the bottom of a Jarre, he cast in many pemble stones and so purchased his will and eat it up; Who taught these Creatures this secret and who taught them this small point of Philosophy, that light things cannot remaine under heavie, but they get uppermost: And truly if we do but seriously consider the weaknesse of Mans understanding naturally, we shall find that the most despicable Creatures, even those we dayly tread under foot, know in some sense more then we do, that it may seeme there is some secret vertue is within them, by which they do so handsomely take advantage of us, as in prudence, strength, courage, clemencie, rigour, nurture, knowledge and understanding which they have in and amongst themselves, as to desire those things that are good and usefull and to avoide those that are bad, to flee danger and as it were to make a jest or scoffe at mans understanding; they pretend to know, or do in some measure foresee what is to come, they provide in the seasons those things that are convenient for their maintenance & succor in time of need: All which and more being considered, contemplated, and disputed amongst many of the antient Phylosophers, they boldly undertook, without any equivocating language, to perswade all, that the animals had some part of mans Reason placed in them.

Let

Let us now leave the Physick, Chirurgery Architecture, and other Mechanick arts which I have not only proved are known by other Creatures, but that they have been Masters instructing men therein; and we will seek out something that may seem more delightfull and and pleasant to content such appetites as will not read other mens writings, unlesse they find something of solace and pleasure in them, or unlesse they meet with some buzzing vanity to awaken their mindes thereto.

What Man is there that can be so dull witted, so slow an Ignoramus, or of so grosse an apprehension; as not to admire, nay be almost at an extasie in his senses to hear the rare melody of the ravishing Nightingale? who can but wonder to hear a voice so near to a mans, so sweet, and so harmonious, to proceed out of so small a compasse? and which is more to be admitted is, that at some time he is so delighted *may ravished* with his own songs; that to see him strain, one would imagine each note would be his last breath, or as if his life would expire before his voice, and that with so much dexterity, that many times would make a man to think he had been taught by some great and skilfull Master in the science of Musick, ringing from a base to a meane, and so as his warbling Sonnet requires, raising his voice to such a height, as is beyond mans imitation or reach; and being sufficiently wearied with his own  
chanting

chanting Language, after a small pace he imitateth, and counterfeiteth his own voice, with such an artificial harmonie, that thou wouldest not imagine but that it were some other bird that sings his tune; and many times on a sudden, he makes with his courtouse art in his throat such sweet and melodious streames of Musick, that he himselfe becomes astonished with the delight of his sweet sounding voice; and gives not only admiration to men, but also to all other birds with his enchanting and bewitching tongue, causing them to stand mute in admiration, and sometimes forces them to striving which can best excell in the imitating, counterfeiting and stealing, the notes of his unparallel'd Musick; and not contenting himselfe with this; he proceeds further to the teaching his yong ones, inviting and provoking them with the harmony of his own voice, to imitate the same, instructing them, and giving them fully to understanding the notes to sing, put into muscical order, and to go through with them without any space of taking breath; some long, others sharp and short, sometimes turning and winding the whole strains, other whiles making pauses or rests, with minnims crochets suddenly changing to a teill, then moderating his voice, and as it were in an instant changing it into so many and divers guysses, that its impossible for any art of man to imitate let him study and use the best endeavours he can.

can. *Aristophenes* in the Comedy of the singing of the birds in generall, never could arive to counterfeit this, by reason of which and *Democritus* having many yeares heard the chanting melody of a Nightingale, publicquely confessed, that the Swans and Nightingales, were the masters that taught men the harmonious science of Musick, and that all the most ravishing passage thereof, were stolen from the birds; the wise *Solomon* considering the advantage that other Creatures have of, or how far they do surpasse man in naturall understanding; sends him to their Schools and University, saying in his Book of the *Proverbs* 30. Chap. 24. ver. there be four things which are little upon the earth, but they are exceeding wise; the Ants are a people not strong, yet they prepare their meat in the summer; and the Conies are but a feeble folk, yet they make their houses in the rockes; The Locusts have no King, yet they go forth all of them by squadrons, or bands; The Spider worketh with her hands, and is in Kings Palaces.

Its an incredible thing to contemplate the Ants; the manner how they load themselves and the meanes they use to get home with burdens heavier and of bigger bulke then themselves; and that with admired care, labour and diligence; with what strange cunning, they bite off the ends of the grains of wheat before they



lay them up in their store-houses, that it should not grow nor rot; but their natural understanding reaches further yet, and it cannot but be a pleasure to behold them taking out their provisions to dry it after a soaking shower; as also to consider, their art in making their little vaults, which is worth our admiration, they make not the entrance thereof straight but crooked, with two or three severall ways, that other small creatures may not come to guess at, nor come to know the fabrick or true passages of their little caves, they enter by winding and turning paths which doth cause the others to loose their way and conducts themselves to three principle (and for their use large) rooms, in the one of which they dresse their meat, and eat, this serves them instead of a Royal Palace, to delight themselves in; the second is their grannary, wherein their provision for the whole year is laid; and the third as *Plutarch* notes, serves them for a vault, or a place to bury their dead; for it is certain, as most of the natural Philosophers have found experimentally, that they do make pompious exequies for those that die being a thing as hath taught them, is right due to the dead; not without good ground did that wise King *Solomon*, then send us to the Ants and the Conies; in which we see the wonders of God, that in so small creatures should palpably appeare such parties of vertue (as I may say) and that

that from such weak and despicable animals we should be taught such difficult lessons as, that we should flye from idleness, which is the Mother and cherisher of all vices; which they strictly observed in the primitive Church, for every one was commanded to live by his own labour, and men durst not be lasie, nor evilly, foolishly, or unprofitably to spend their Estates; The like was strictly observed by the antient Romans, as *Cicero* that Father of Eloquence relates, in the Book that he writes of the Laws of that Commonwealth, in which he affirms, that no Roman durst go in the streets, unless he had with him some signal Instrument, whereby to demonstrate his calling or trade; and to give to understand, that he lived of his own labour, and eat not of the sweat of another mans brows; therefore the Consulls had constantly carryed before them a bat-tel-ax; their Priests did wear on their heads a things much like a womans vail; the Tribune bore in their hands a Mace; The Fencers a Sword; The Taylor a pair of Shears; The Smiths a Hammer; The Oratours a Book; not permitting that those Men that were Masters of the Arts and Sciences, should be the Servants of vices. If we do but judiciously consider the Creatures of God, we shall find that amongst them all; Men only delights in Idleness, though we plainly see that God imposes most labour on his most excellent Creatures

tures: The Sun never ceaseth running his course from East to West, the Moon never stands at a stay, the Heavens continually move, nor any of the Planets do enjoy a moment of repose, the Air ever is passing to and fro; The Seas, Rivers, and Fountaines, never cease running, ebbing, or flowing; the Earth, though a solid body, yet never is at rest, some time producing grasse, then Plants, then fruits for the maintainance of Man, and Beast, so that in summer we find nature never is idle, but some time producing, other whiles corrupting, then altering and then preserving things being incessantly active. In conclusion, Gentle Reader, thou mayst believe that there is no disease can be more pestiferous, and contagious for a Commonwealth, then is this grand Vice of Idleness for it occasions the inventing of all mischeifes, evill expences of time and estates, and of wicked delights, which tend to the utter destruction of men; so that we cannot but judge such persons more miserable then the brut beasts, who are profitable to us, and labour for us; as the Oxen, who give their hides to shoo us, their flesh to feed us, & their strength to til the ground for us; the innocent sheep yeelds her wool to cloath us, and her flesh to feed us; but man is void of so much good: I mean, the vicious idle person, is profitablen for nothing, nor is servicable in any thing; but to offend his  
God

God, scandalize his Neighbour, eat of the sweat of other mens brow, devoure the Bread that others have laboured for, to defloure Virgins, and dishonour women, the thing above written being considered we may easily beheld with what a large bounty nature hath enriched the brut creatures, and more especially contemplating the plausible and costomary maner of their regulated & orderly living, the well governed republikes that is amongst many of them, their just and wholesome Lawes, so well observed by all, constraineth us to confess that we are forced to imitate to observe, and order many things as they do, tell me what man is their so cruel and blood thirsty that will not in some measure, moderate and appease his implacable ire, and desire of revenge where he shall consider that there is no beast, how brutish and fierce soever they be that will, destroy, hurt, or cruelly execute those of their own kind; also tell me what Son is their that can be so cruel ungrateful, and forgetfull of his parents in occasion as not to be moved, with yerning power of compassionate pittie, when he shall thinke upon the storkes, how they feed nourish, and cherish, their aged parents, serving and bringing them food, in acknowledgment of the great care they had of them when they were young, in bringing them up; *Elizao* addes a further strange story and more difficult to be  
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lieved, then the former, the love of the young Storks to their aged Parents, that if they have not any substance ready at hand, being upon a case of necessity; they force themselves to turn up what they eat the day before, that the old ones may supply their present needs, and not dye by their neglect for want of nourishment, whilst the young ones go abroad to provide more; or what father or mother is their that shall be so cruell, or pittyless, to destroy, evil treat, or kill their young Children? when they shall but consider, the experienc'd story of the Dolphin; who is so diligently carefull, and so exceedingly affectionate to her young ones, that if any Fishermen chance to take any one of them, she will not depart from about that mans boat, but continually follow him night and day, till he enter into harbour, as if she had rather be taken her selfe, then leave her young one. The like is storyed of another fish called in some places Glaucus, a fish not so commonly known, nor so familiar and friendly to man as the Dolphin is, yet is as careful to preserve and defend her yong ones, for when she sees a man, or any other creature, that may be any way destructive or prejudiciall to them, she swallowes them alive, and swimmes with them to a place of security, where she turnes them out again, without the least hurt to them; it seems to be an incredible thing, that such a height of naturall affection should harbour in this creature

ture who had rather force nature, and put her selfe to suffer, then that her young should receive the least detriment.

Who is he that shall not endeavour to the uttermost patiently to undergo poverty, or any other affliction that shall come upon him, if he do but consider the Tuttle, a kind of fish with many legs, who when he is in extremity of hunger, and can procure no substance, layeth hold upon some of his legs and eats them, knowing that they will grow out again, even as mans prosperity doth commonly after adversity?

Though death be terrible, and of all things most terrible to nature; yet what man is their so faint hearted, fearfull, and cowardly, as not to recover some courage, when he shall contemplate the Swan, who when it finds death to approach, sings with extraordinary harmonious melody, and yet entertaines no hope of a better life? there is no father that can be so cruell, barbarous, and contrary to the Law of nature, that would take away all from some of his children to give to others, thereby to make an extraordinary unequal devision, if he did but consider the order and manner how the Swallowes proceed in bringing up and providing for their young ones, the which (as *Eliano* declares in the Greek history which he wrote concerning the living creatures) do observe a certain justice and equality in feeding them.

them, by deviding and distributing to each their proportion; and not only so, but because they cannot bring to the nest all thats needfull at once, but are forced to go severall times, and not to pervert the order observed by them they first feed that which was hatched first then the second then the third, and so along to each according to its birth and right of priority, for which cause an *Indian* Philosopher called *Diphilo* after he had experimentally with great attention contemplated the politick proceeding of this small bird, in feeding and bringing up her yong ones, said, *Nature* had planted in the hearts of the creatures certain lawes; which might be patternes and examples for men to live uprightly, and politickly to govern the transfections of their lives.

Is there any man so stupid or dull as not to draw some prudentiall doctrine for his instruction, from the actions of the Cuckow, which is the wisest of all the birds, although commonly amongst the people its taken for an infamous traytor, and we all scoffe at any cunning in it or any good example from it, the which with the understanding wherewith nature hath endoed her, knowing that by reason of her extraordinary frigid constitution; she cannot hatch her Egges; seekes out the places where other birds build their nests and lay their Egges, that she may lay hers amongst them; and the other birds hatche and bring them

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them up as their own; which may be in some respect, a cleer example for parents, in bringing up and desposing of their children, when they have so many that they cannot tell how to maintain them, by putting them to trades, or to serve some great men; where by their labour in the summer of youth, they may provide sufficient to maintain the cold winter of age, which (if any) is the only time of rest in all mans life;

What servant is there, that can be negligent careless, and idle, in his Masters service, if he do seriously consider the uoble and generous spirit that is contained in the heart of a Horse; doth he not employ his whole fortitude in his masters service, and strive with his swiftest abilities to give his owner content; the horse (as all the natural Philosophers hold) is of so grand courage of spirit, that he had rather dye, nay, (if he had them) loose a thousand lives, then desert his master in any eminent danger; but with a strange and apparent vehemencie of desire serves prodigally to spend his life for his master; his naturall and noble courage is such that he will rush like lightning into the battail and cast down, kill, and destroy any Souldiers that shall withstand him, leape over hedges, ditches, and trenches, clime up in accessible (to imagination) cragie Rockes, and fortifications; and to conclude he will not leave those toilsome labours, untill his rider remains

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victorious.

Victorious, and enjoys the end of his desire; but men cannot draw so exact an example from Horses, to be trusty and loyal, as may be produced by a more familiar and hourly experiment of Dogs, which do not only know their masters, but fawn upon, serve, strive to please and accompany them where ever they go, they know them amongst many men, and will find them out, and are jealous and vext if they see their masters make much of any other Dogs; and they are so trusty that they will rather lose their lives, then their owner shall receive any damage either in person or goods. For confirmation of which, I shall only insert here one example, which *Plutarh* and many others, both Greek and Latine Authors (worthy to be credited) do relate, which may sufficiently serve, not only for admiration of all men, but for a terror to all cruell and blood-thirsty Homicides, and such as set little esteem of the life of a man, the which is so abhorred, and abominated by the Omnipotent God, that he doth many times permit that the brut beast shall be executors of his divine justice; and not only so, but seachers out of Homicides, as will evedently appear by the ensuing story: All the antient Historians of animals, do make mention of a King called *Phyrrus*, the which marching one day in the head of his Army, casually found in the way a Dog; waiting upon (nay rather) defending and keeping the dead

dead body of his Master; the King causing a stop to be made to behold this so strange and loyal a spectacle, it was declared to him by a plowman of that Country, that the Dog had been there three dayes; without eating, drinking or moving from the place; as if he had been obliged not to forsake the Corps, such was his love; upon which the King commanded the body to be buried; and that the Dog should be maintained with a constant allowance in his own family, as long as he lived, in testimony of that love, and fidelity he had shewed to his master, and few dayes after, it was commanded to search out for the murtherers which were not to be found at that time; but it hapned a little after, that the Captains of the Army were to make muster of their souldiers, and the King would have them to passe before him, that he might view their furniture and arms; the Dog aformentioned, after his master was inter'd, did continually wait upon the Royal Person, was present at the time of the souldiers passing by; being in appearance very sad, which he demonstrated by hanging down his head; being very quiet, untill he espied those that had slain his master; there he with an earnest, and violent furie began to bark and set upon them, desiring to pull them in peeces, and withall, he exprest terrible howlings, turning himself from one side to another and sometimes towards King *Phyrrus*, stedfastly beholding

beholding him as if he demanded; favour, and justice, for which reason, the King, and those about him were very suspitious, that these men had been the murderers; and were imprisoned only upon this suspicion; who after by rigorous torments they were strictly examined confessed the fact, and received punishment due to their fault; which certainly appears to be a wonder; yet sets forth to us that the judgements of God are just; and that he abhors, and abominates murderers and such as make light of shedding of humane blood; God can and often doth make use of dumb Creatures to bring to light *Homicides* and execute his justice upon them; I could easily produce very many examples of this kind out of the Histories both ecclesiastical and profane to demonstrate evidently; that considering the Creatures, there is in many of them a sort of harmony both morall, as well as of naturall Philosophy; which is observed by their good customes, and well ordered lives according to the dictates of nature, their justice, temperance, courage, their Government as in private families, and their administration of justice and power in their little commonwealths their continencie, and moderation in the ways of nature, and other parts of virtue with which they exercise themselves; seriously if every man did but with care diligently consider these things he would put his hand into his bosome,

bosom, heartily and truly examine his own being by nature, and his own conscience within, and look upon the great advantage that Animals have of him in many things; he shall thereby come to know more clearly his own misery and vileness: Also to see his lamentable, and to be pitied transformation from his being, how much he is degenerated and fallen from his Original Excellency and Dignity; also, when he shall come to understand, that he who was created Lord and chief of the Creatures, is become in many respects inferior to them, he will abhor his passed wicked life, and earnestly strive to go beyond them in vertue and piety, as much as he exceeds them in honor and dignity: Because the Scribes and Pharisees did not do thus, our blessed Saviour Jesus Christ calls them, *Sons of perdition*; and the Prophet *Isaiab*, to put the Israelites in mind of their neglect of pious lives, and their extreme ingratitude towards their God, gives them an example of the Ox and the Ass, that know their Masters crib, but *Israel* doth not know their God; *Israel* doth not consider: The like our Saviour seems to imply in that story of the Swine, into which that Legion of Devils entred by his commission; consequently to teach us, that those which spend and consume their precious time in serving of vices and vitious delights, as many slothful men and gluttons



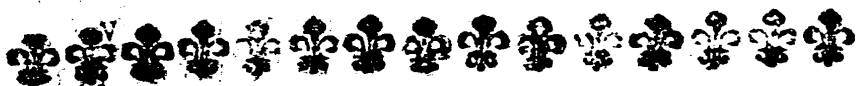
gluttons do, who spend their lives like Swine; what can such expect to come to in the end, but to be a spoil to Satan, and to appear as Trophies of his Victories at the last day. And truly it is a just thing, that those which might have been a dwelling-place for God, and a habitation for his holy Spirit, and would not; but rather despised and refused his most gracious favours, and the like, that such should be a habitation for Devils: Such Swine are those (which at this day) do make it their glory, their happiness, and their Paradise in this World, to procure their ease, and vicious felicity; such as do mask and dissemble their sinful vices under so close a cover, that they are continually suspicious that they should come to light, and they themselves thereby should lose their Temporal goods, their Offices, their Honors, Dignities and Preferments, if it should be suspected that they were guilty of any enormity, or carnal delight. Such Swine are those flattering and fawning people, who spend their lives, masking and giving a different hew to vice, and cheating Princes and great Lords, who understand no other trade, but how to hide the deformed face of vice from their Kings or Lords; that understanding no better, he might not go out from the limits of wickedness, that they may enjoy the fruits of his extravagant expences, and

and feast upon his irregular liberality. The first Article of the faith of these men, is, *That there is no other God but their belly*; for all their appetites and designs are plotted, meerly to delight their ungodly corps, giving themselves to carnal delights: Their Religion and Faith is converted into carnal liberty; the Law of Christ they wish not, neither do they love it; his Commands they think are full of prickles, and very rugged, hard, weighty, and very sharp they do appear to such delicate palates; sooth'd up in vices and soft couches; they will by no means drink of our Saviour cup: *This wine (say they) is too bitter which thou givest us here.* O Lord, what an evill Breviary doth their expression appear to be, to any good Christian! They would have a Jesus Christ cloathed with soft velvet, and more delicate, soft and amorous, if it could be procured: They are like our Presbyterians, who being onely the sag end indeed of Geneva Calvinists, would have a King; But how? He must be according to their fond humors, or else a Commonwealth for them: Our vicious flatterers will have none of S. John Baptists ridged and rough way of living; his course garment doth not please their palates: No, no, they seek for entertainment in the Courts of Kings and Princes of the Earth, all their employment is to seek

seek their own pleasures and delights; this is the greatest of their cares, and for this they watch night and day; and to obtain this their desire, they employ all their prudence and industry: But in vain do these men labour and vex their spirits, to put a gloss or cover upon their pernicious ways and counsels; but let them look to it, there will come a day, in which all things shall be clearly discovered before God, that all the World may see and know them: This the Royal Prophet *David* understood, when he said, *Whither can I go to hide my self from thee, O Lord? or whither shall I fly from thy sight? If I soar up to Heaven, thou art there; if I go down to Hell, there shall thy hand finde me out; if I take the wings of the morning, and fly from East to West, thou canst easily overtake me: If I should hide, cover and wrap my self up in nights obscurity, the greatest darkness is light to thee: He that made the hearing, and gave being to thy sight; can he want hearing and sight? - So that for conclusion, What a terrible abomination is it to see, that Man onely, who is the most vile, wretched and invalid Worm that moves upon the earth (except his hope of an eternal bliss:) I say, that he which is the most miserable of all creatures, should dare to violate the Laws of Nature, seldom or never keeping within compass, as other Creatures do,*

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with moderation; nay further, he is so audacious and shameless, that he will assay to stand at defiance with the Great God of Nature, and rise up in Rebellion against him, who when he pleases, can cast him into that Bottomless Pit, whence there is no Redemption: Who can but be astonied at thy fantastical pride and presumption, O thou fragil and inconsiderate man, that thou alone of all other creatures, darrest resist thy God, who is glorified, and ever adored by Heaven and Earth, Stars, Planets, and Elements, Angels, Beasts and Devils; therefore be not so obdurate, O man.



The Second

# BOOK

OF THE

## Theatre of the World.

*Wherein is discovered,*

The miseries in all estates of Mankind, from his first forming in the womb of his Mother, to his retiring into the womb of the Earth, the Grave.

**W**E have in the first Book treated of Mans condition, as he is compared with other Creatures; and shewed, he hath not onely no cause wherefore to wax arrogant, extol or set a higher esteem of himself then they, but that he is in many things more useless and unprofitable then they. And now having laid this shallow foundation, and commenced, as in a foul Copy, to draw out a Tract of his miseries;

miseries; it is convenient for prosecuting our Discourse, to enter more deeply into this matter, by continuing this sad and Tragical discourse of the miseries of the life of Man: First looking upon his beginning and original generation; and going on discoursing of all his several ages, and particular passages of his life, until we conduct him to his grave, where all troubles are ended.

And first let us consider the matter of which he is engendred; Is it, think you, any thing else but a kinde of filthiness and corruption? and the place of its conception, what is it but like a foul and loathsome prison? all the time that he continues in the belly of his Mother, what is he, but like a little lump of flesh without knowledge, or being?

After this manner is the original of mans being: When the Mother hath received and retained those two different seeds in her body, which by a natural heat is compacted, there encreases a teuder skin over the same, much like to that which thou shalt finde in an egg that is half boiled; so that it appears more like an egg that is addle (or like an untimely birth, then any other thing;) some few days after, the blood doth mixt with the vitals, which being joyned, they begin to boil the faster; and from this seething heat is produced, three small swellings or risings; of

of the which afterwards are formed the three principal parts of the body, and the chiefest pieces of harness that adorn this proud Creature Man, which are the Liver, the Heart, and the brain; which last, is the most excellent part of this Edifice, the scituation and abode of all the offices belonging to the body, and the true fountain from whence flows those five waiting-Gentlemen that attend in this Palace, upon those faculties of Understanding, Wit, and Memory; it is the true Register of Reason; and if consequently we should consider the order of the Creation, of the other parts of the body, how and when they are formed and fashioned; and how the Creature, being in the Mothers belly, begins to evacuate a kinde of urine, thorow those small pores of the navel; and how the said urine is evacuated into another small vessel, a little divided from the Creature, which is ordained by Nature for the said purpose; also how it doth not make its digestion in the usual part, for it doth not eat nor receive its nutriment by the mouth; nor doth the stomach, or the place of digestion, exercise their duties as yet; by which means, the guts receive no excrement: Also, the first six days it is like curdled milk, the next nine it appears like blood, the other twelve it converts to a tender flesh; and in the eighteen days follow-

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ing, the soul (or a kinde of living breath) is infused into it: If Reader, thou dost but seriously ruminate upon the foregoing description of the *Principium* of man by Nature; where shall I finde such a Diamantine heat, that will not break out into the height of sorrowful expressions, to behold a thing so miserable, a spectacle so strange and grievous? Its very little what we have yet said, if we make a neerer approach to consider mans frailty, if we make a farther entrance in contemplation into what follows concerning his condition, who can but be astonish'd to consider by what strange ways it is nourished in the Womb, by what exquisite means the sustenance is conveyed into it, because it cannot receive it at the mouth: Also if we do but seriously look into the feeble, weak, and tender condition of it there; if thou doest but in the least jostle or strike the Mother, or doth extinguish (as some hold) a Light before her, the Creature suddenly stifles and dies, meerly with the scent of that stinking vapour; all which was considered by *Pliny*, where bewailing the miseries and calamities of Humane frailty, he sayes; Though I am much perplexed with sorrow, yet am more possessed with shame then grief, when I contemplate the frail debt and contemptible Original of the stateliest and proudest of all Creatures, that many times putting

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out a Candle before the Mother, the foul smoak thereof should cause her to miscarry, but being come to some Riper perfection in the Mothers Belly, do but consider with me what delicate viands Nature hath provided for its sustenance.

If the manner of the Creation of it was a wonder to us, a thing of greater admiration, will its food and means of maintenance represent it to our contemplation? Is it not strange that it is maintained and fed with that monstrous blood, which the Mother should purge out every Moneth, which is a sort of Food so detestable and noisome, that I am troubled and even ashamed to declare it, although the Philosophers and Physicians that write concerning these secrets of Nature do express it: Those that are curious and desirous to understand these things, let them read *Pliny's Natural History*; and there they will finde what many others have written hereof before him. But to return to our purpose:

After the Creature hath eaten and maintained it self a long time with that kind of Venomous sustenance, and is arrived to more then fitting, and to a reasonable bulk of body, having need of more Food to maintain it, and not being able by the Navel to receive so much sustenance as Nature requires, it turns it self with a great violence to seek out for maintenance; and with tumbling this way and that

that way, it breaks all those tender mantles and thin skins with which it was till then enclosed: But the Mother not being able to suffer the dangerous pangs that proceeds from this, would not willingly retain within her Body so troublesome a Guest, strives to turn it out, and opens her body as much as is possible, by which passage the Creature craving an Air, strives to get to it, and overturns it self towards the out-let of the Womb, and so enters into the light of this World, but not without grievous throws and pangs, and sufficient shrieks and groans of the poor Mother, and not without danger, toil, and some hurt to the tender body of the Infants; and in the time of the nine Moneths what griefs, what anguishes, and sorrowes do many Mothers feel? which the Creature causeth, and without making any long stories of many Women, who being with Child loose their stomachs, and cannot eat or digest their food, but are possessed with divers strange appetites and longings, some of which (for Example) have desired to eat humane Flesh, coveting to eat the meat out of their Husbands mouths, and the like; which many times hath caused men to flie, and absent themselves from home.

Many Histories are full of Example of this Nature; others again, are extream desirous to feed upon Ashes, Coals, Cinders, and the

like; according to the quantity of ill and corrupted Humours which are predominant in their bodies.

Furthermore, with what pangs and tortures many times are the sad Mothers perplexed? And in what hazard do they see themselves when they come to the bringing forth of the Infants. Some come with their Arms foremost, others with their Feet, others with their Knees, and others come athwart, or double: But what is worse and most sad and woful, is a thing which cannot well be expressed without terror both to the Speaker, ( or Writer ) and the Hearer; which is, That sometimes there is a necessity to send for Physicians and Chirurgeons instead of Midwives, to tear, dismember, and cut in pieces the Creatures, to get them out of the Mothers body to save her life; and too often its of necessity to cut up and anotomize the poor innocent Mother with several instruments, to beat and stir the body to get out the tender Fruit: Some Humane Creatures are born foully, and prodigiously unshapen, that they seem rather to be abominable Monsters than Men, others are produced with two Heads and four Leggs, as one was so born in *Paris* at the time the learned Author was composing this Treatise. Some Twins have been brought forth that have cleaved, and been joyned together, as it was seen in *France*, two

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Females joyned fast to each other by the Shoulders, one of the which ( after they had lived together some time ) died, and after made a putrifaction in the other, and caused its death.

*Polidorus* writes, That little before *Hanibal* went and joyned Forces with *Marcello*, there was a Woman delivered of a Child with a Head like an Elephant, and another was born with four feet like a Beast.

The Modern Historians write to this purpose, That in the Year one thousand five hundred and eighteen, a *Roman* Curtezan was delivered of a Creature, one half like a Dog and the other half like a Man.

All that have undertaken to write the Histories of the *Indies*, do affirm; That there are at this day many that bear the shape of half Men and half Beasts; occasioned by that hateful, brutish, bestiality, that reigns amongst those people, who take delight in committing such execrable Vices: Others again are born Blinde, Deaf, Dumb, Maimed, Lane, and some wanting a Member; for which the Relations are sorry, the Mothers ill spoken of, and the Fathers ashamed; so that if we do but with attention consider the many and sad casualties and miseries that attend our Births, we shall finde the old Proverb to be very true, *That our Mothers do conceive us in filthy loathsomeness, bring us forth*



*in grief and sorrow, and do nourish and educate us with great pains and care.*

This is the first Scene, or Act, in the Tragedy of our Humane Life: Here you have seen what Government and Order it naturally observes, being enclosed in the Prison of the Mothers Womb. Now let us contemplate a little.

What can man be compared to after he is gotten out of this close Prison, and put upon firm ground? Truly I can fancy him like nothing so much as a Worm that creeps out of a Dung-hill: Oh what a gentle habit he brings to make his first entrance into the World; also to cover this stately Fabrick, and to grace his pompous entrance; what necessary Garment think ye doth he bring with him? no other but the filth and blood, with which he comes covered and bathed all over, which is nothing else but a lively representation to us of that Original sin with which the Child is bespotted, as holy Scripture teaches us: O sad and weighty necessity; O miserable and deplorable condition; O what a sorrowful and pitiful shame is this, that before this creature hath sinned, or is in a capacity actually to offend, that it should be bound with the shame of Original corruption, and be a bond-slave to Satan, and be subject to evil before it knowes how to do ill. All this proceeds from that Fruit which was so fair to the Eye, sweet

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to the taste, but bitter in effect to our forefathers: Or from that cluster of bitter Grapes which the Prophet *Jeremiah* speaks of, That the Fathers have eaten bitter Grapes and the Childrens teeth are set on edge; *A bitter Fruit indeed!*

What is the first musical note that he expresses at his first coming into the World? What are they but cries, tears, sighs, sobs, and groans, which are certain Messengers, Discoverers, and Fore-tellers of the calamities which afterwards he is to undergoe, the which he not being able to express in words, endeavours to put us in minde of them with weeping tears.

All the Emperors, Monarchs, Princes, and great Lords which commands the World, and turns it upside down at their pleasures; these at their birth sing the same Song, are subject to the same frail condition.

The least Creature that Nature produces, so soon as they be born begin to creep about, and seek out for provisions and necessaries to maintain life. The Chicken so soon as it gets out of the shell, findes it self free of that enclosure, there's no such need of washing and cleansing as there is of man, it presently runs after the Hen, understands when she calls, and begins to pick and eat, it flies, and fears the Kite, although it never received nor saw any hurt by him, but meerly by instinct of Na-

ture it knowes to avoid danger; now do but consider and contemplate man when he is first born, and he will appear to be like a monstrous lump of Flesh, which many other Creatures might easily devour, he not having any strength or power to move or defend himself, he would die with hunger, not being able to take the Breast, but would as soon suck a sweetned poysonous potion as that, and would as soon take red fire hot Iron in his hand as any eatable thing, not being of capacity to know good from evil: If thou leavest him in the Cradle, there will he nestle in his own Dung, and batten in his own Urine, not being able to cast those Natural excrements from him, nor cleanse himself, as the least of all other animals can do.

These are the sweets and odiferous scents, with which Nature doth perfume man, with such sort of stuffe doth she perfume and adorn this little room, wherein is contained so much presumption and haughtiness of spirit, that he esteems himself to be so valiant and strong, as if he deserved to be Lord of all the other Creatures, when many of them are more valiant and stronger then he: But let's trace his farther progress.

After he is lanced forth into this Gulf of miseries and sorrowes, how its needful to suckle him, and give him Food to maintain life? for if they do not give it him he knowes  
not

not where to finde it. This care is to be the Mothers; for this reason Nature hath given them 2 Breasts like two small round Gourds, proper places and fit, to contain the Milk for the sustenance of their Children; but how many Mothers are there at this day, (if the truth were spoken) who are contented and think they have done too much for their Children by bringing them forth onely, and that many times Abortives, and oust out from their Entrails, and are presently sent out to some Village to be nursed, without either seeing or hearing of them at all, for which cause there is many times a poor Child sent them instead of their own. Such Women do rather take pleasure and contentment in a Foisting-hound, or Lap-dog, and with much more shameless delight do they kiss, hugge, and embrace it, then if it were their own natural Child, which they count a shame to feed, cleanse, swathe, or take into their armes.

Most part of the other animals do not use this practice, nor are so unnatural to their young ones; they never commit them to any other, although they have never so many, but are a continual shield of defence and protection to them, for they will not forsake them until they see them of sufficient strength and capacity to guide for the present, and defend themselves from danger: And which is more strange, there is often strifes, debates, and  
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emulations betwixt the Males and Females which shall do most for them: The truth of which hath not onely been experimentally demonstrated in the Apes, but more in the Beares, a sort of cruel, fierce, and ravenous Beasts, which love their young ones so much, that they doe not onely content themselves with cockering and giving them the teats, but seeing that they are cast out without any form or shape, they labour with a wearisome toil, continually licking them until they have brought them to a Natural figure or likeness.

Also the Birds, although they have many times 5, 6, or a dozen under their Wings, possess no Gainers of Corn, yield no Milk, nor have any store laid up to feed them, yet they never leave nor forsake them, but finde out new wayes, force strength out of weakness, and act as far as nature hath taught them, that they may comply with Natures obligation, and hatch and bring up their young ones: But where can we finde a better or more solide reason of humane misery? then this, That the poor Wretch is no sooner born, but he is deprived of that which of just right doth belong unto him, and Nature hath provided for him: He is forced to suck the Milk of a strange person; and often, if it be a cheap Nurse, they do not look whether she be crooked, maimed, or lame, or whether she be infected

fectured with any foul vice or infirmity, either in body or condition, from the which they receive so much prejudice and hurt, that it were far better they should be brought up in the Desert, then come into the hands of such Nurses? and if it were onely the body that received this damage, it would not be half so bad; it's not that onely that's interested, spoiled, and hindered, as formerly it was seen in *Titus* the Son of *Vespasian* the Emperor, and many others, who being brought up and suckled by an infirm Nurse, passed the few dayes of his life in a weak, sickly, and unfortunate condition, as *Lapriadus* writes.

But all this is nothing in comparison of the detriment and prejudice the Soul receives from that evil Character which is stamped therein, by the lewd breeding and the wicked life of the Nurse.

*Dion* a Greek Historian, in the life of *Cayus Caligula* the third Emperor of Rome, writes, That they did not impute to his Parents the wicked, infamous, and mischievous Nature of this lewd and blood-thirsty Emperor, because it was certainly known he had suckt it with the Milk: For the Nurse that gave him suck was of a wicked and cruel disposition by nature, and had a custome to dip her Niple in blood, and then give the Child the Teat; from which he commenced to be such an inhumane and appetitious glutton as to eat  
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mens blood; for afterwards he not satisfying himself with continual Deaths, Woundings, and Wicked Actions, which he committed, but would suck and lick the Swords and Daggers with which he had slain men. And farther:

Not being able to satisfy his wicked appetite with humane blood, he wished, That there were no more Heads in the World but one, that he might take it off, and consequently remain absolute Lord of the whole World.

Is it not sufficient then the great troubles and torments which the poor Creature hath suffered in the Womb of his Mother, but ye must provide new sorrowes, add new afflictions to his misery, as soon as he is born into the World; and that sometimes for delicacy, or by ungrateful, hard-hearted, and unadvised disaffection of the Mothers, who unnaturally denying them their own Breasts, expose them to more anger then they are aware of; for often Nurses do either change them, or feed them with rotten, diseased, and corrupted Milk, from whence it proceeds they come to live infirm, sickly, and impotent, (as it hath been experimented by many learned Physicians,) and that with a full damage the poor Creatures, and infamy to the Mothers of them; for there is nothing more certain, that if the Nurse be blear or squint Ey'd, the Creature will be so. This is not from the Milk

Milk it sucks, but from a continual converse and custome the Child takes looking upon his Nurse, and if she be given to much drinking, makes it of a faint and feeble complexion, and causes it to love Wine and strong drink, as we read in the life of the Emperor *Tiberio*, who was much given to this Vice; for the Nurse that gave him suck did not onely drink to excess her self, but often fed him with sops in Wine.

Here you see how the dispositions and customs of Nurses do work upon, nay are predominant over the weak natures of Children: If she be given to drunkenness, so will it; if she be infirm the like will it be, and if she be bad the Creature often proves worse: But suppose we have him in the tuition of a wakefull, wholesome, and careful Nurse, and he seems to be out of danger: O sad and unfortunate animals, even then he seems to be most surrounded with troubles: I say, even then thou canst not but consider him most environed and encompassed with miseries and calamities; with what labour and pains do the unfortunate Nurses bring them up, many do burst themselves meerly with weeping and shrieking, insomuch that they need no other larum to keep them from their quiet repose even at midnight, then what these do appear to be; others do stumble, fall, and catch wounds, not understanding, how nor which way;

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Is it not sufficient then the great troubles and torments which the poor Creature hath suffered in the Womb of his Mother, but ye must provide new sorrowes, add new afflictions to his misery, as soon as he is born into the World; and that sometimes for delicacy, or by ungrateful, hard-hearted, and unadvised disaffection of the Mothers, who unnaturally denying them their own Breasts, expose them to more anger than they are aware of; for often Nurses do either change them, or feed them with rotten, diseased, and corrupted Milk, from whence it proceeds they come to live infirm, sickly, and impotent, (as it hath been experimented by many learned Physicians,) and that with a full damage the poor Creatures, and infamy to the Mothers of them; for there is nothing more certain, that if the Nurse be blear or squint Ey'd, the Creature will be so. This is not from the Milk

Milk it sucks, but from a continual converse and custome the Child takes looking upon his Nurse, and if she be given to much drinking, makes it of a faint and feeble complexion, and causes it to love Wine and strong drink, as we read in the life of the Emperor *Tiberio*, who was much given to this Vice; for the Nurse that gave him suck did not onely drink to excess her self, but often fed him with sops in Wine.

Here you see how the dispositions and customes of Nurses do work upon, nay are predominant over the weak natures of Children: If she be given to drunkenness, so will it; if she be infirm the like will it be, and if she be bad the Creature often proves worse: But suppose we have him in the tuition of a wakefull, wholesome, and careful Nurse, and he seems to be out of danger: O sad and unfortunate animals, even then he seems to be most surrounded with troubles: I say, even then thou canst not but consider him most environed and encompassed with miseries and calamities; with what labour and pains do the unfortunate Nurses bring them up, many do burst themselves meerly with weeping and shrieking, insomuch that they need no other larum to keep them from their quiet repose even at midnight, then what these do appear to be; others do stumble, fall, and catch wounds, not understanding, how nor which way;

way ; so that there remains hardly a joynt of the frail body, but hath received some detriment or maim, and if I should take in hand to relate the infirmities, which very many poor creatures do naturally inherit from the loathsome and putrifactionous diseases of the Parents, it would be an endless work, as also if I should begin to declare the multitude of toys and fooleries they busie and imploy themselves within this their tender infancy : With what childish sports do they spend their time, with continual prating, running into the Water like a Frog, building little houses of Clay, wallowing and drailing in the dirt, other whiles tumbling in the dust, riding on a stick, coveting and riding the Ring, and galloping and changing Horses, as if he were a Squire of the Stable Royal, often playing with, and following Dogs and Cats, grow suddenly angry, and is as soon pleased, will laugh with one, and cry with another, and that in a breathing while.

Who would ever think or believe that so vile and dejected a Creature, who is as it were overwhelmed with miseries and calamities, and thereby in every sore and sad condition, should change minde and forget himself so much, as to swell with pride, grow haughty, and vain-glorious, and that in a short time, which consideration being well pondred by that Tragick Poet *Euripedes*, caused him to say,

say, That we ought to weep and lament at the Birth of a humane creature, for why ? he is not born but to be poor, miserable, naked, surcharged with sorrowes and griefs, and then die.

Here ends all his sighs, groans, and anguishes : Of what salidity is it for miserable man to live ? or what profit doth this unhappy Creature reap from the Worlds light : But a far better, more sublime, and holy use, did that heavenly Prophet *Job* make of this consideration when he was in that grievous conflict by Gods commission, when he said, *Job* 10. 9, 10, 11. Remember ( I beseech thee ) that thou hast made me as the Clay, and wilt thou turn me into Dust again : Hast thou not poured me out as Milk, and curdled me like Cheese ? Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews ; thou hast given me life and favour, and thy visitation hath preserved me.

If that Prophet *Jeremias* out of pure compassion bewailed the miserable estate of *Israel*, being Captive in *Babylon* : If *Anthises* lamented the destruction of the proud City of *Troy*, the Consul *Marcello* the ruine of *Saxagosa* in *Scieilia*, and *Salustius* of his *Roman* Citizens ; then it may be lawful for us, and we may very well with so many and so good surely lament and bewail the miserable entrance that man makes into the Theatre of this World ;

sad



sad and unprofitable gain, and dangerous converse that meets within this life, and the sad and deplorable end he makes at his death, the which being deeply contemplated by the Prophet *Esaïas*, he had rather been breathless and died in his Mothers belly, cursed the Breasts that gave him suck, the knees that sustained him sucking.

For the same reason the Prophet *Jeremias* considering that man was made of the dust of the Earth, conceived in sin, born to sorrow, and in the end to be food for Wormes, he wisheth that his Mothers Womb had been his Grave, that it had been the Tomb on which his Epitaph had been written.

But let us now further consider the excellent Anatomy that the holy Prophet *JOB* makes of Man, how he doth cloath and array him; also how he sets him forth in his perfect Colours, saying; *Man that is born of a Woman is of few dayes, and full of trouble; he cometh up like a Flower, soon withers, and is like a shade, that never stays in one being.*

Prithe Reader lets more seriously contemplate and consider these words, and that without giving discontent to any man, leaving every one to the strength of his own judgement and argument; yet that we may discern how all the Sentences and Sayings of the Heathen Philosophers are but a kinde of babling, compared with those of the holy Spirit

Spirit of God; they are but a Dream; nay,<sup>a</sup> Scipher, in respect of the least point of Grace which the Lord our God puts into the heart of man when he would have him to know and acknowledge his humble and low condition.

Man (sayes he) that is born of a Woman, or the Son of a Woman: It may be these last Words may appear to be superfluous, and that they were not fitly placed; but truly they are wisely set down, and very significantly do point at the frail *principium* of this proud Creature Man, for why? he is born of a Woman, and amongst all the Creatures that God made, there is none so subject to miseries and infirmities as they are, and especially those that are most fruitful: They seldome have a months quiet throughout the year, and that not without fears, terrours, cares, and continual tremblings.

Now after so miserable and deplorable a beginning; if this life were long and healthy he could the better pass it over: But *Job* saith presently after (He is of few dayes, and those full of misery.) There are few creatures that have a life so short as man, nor any so easily taken away, therefore what need instruments, Poysons, Graves, and Swords, and the like, do but stop his breath for a short time, and he will fall down dead, and lie like a Log of Wood, his life being onely an Airy  
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breath which inhabits the body, and quickly flieth away.

*Theophrastus* and other ancient Phylosophers, murmured against Nature, because she had given so large lives to the Harts, Ravens, and other animals, which serve for little in this World, and Man which is Emperor and King of all the Creatures, and absolute Lord over them, his is but short and brief, though he have honourable and cælestial employments here; and what is worse, she clips and cuts from this short life which is bestowed upon him, a great part with Sleeps, Dreames, Angers, Cares, Troubles, Losses, and other misfortunes, which attend, molest, and abreviate this short life, these our few dayes; and if we should well cast up and consider the pains, labours, and troubles we undergo, the many anguishes and cares thereof, and how they waste us and hasten us to our ends, we shall finde that few are the dayes of our sorrowful Pilgrimage here, which brings us to the comparison of which the Prophet makes of man with the shade.

What (sayes he) is the shadow, but onely an appearance which deceives the sight of man, a fancy, a figure without being or substance, the which sometimes appears greater, sometimes lesser, even so is man, which sometimes seems to be something, and in effect

fect nothing; for when he is most elevated, most raised up, and at his highest, on a sudden there is no more memory nor trace of him then of a shadow, when night is come; it's with him as the Royal Prophet *David* sayes, 37 Psalm 35, 36. verse. *I have seen the wicked Man in great power, and spreading himself like a green Bay Tree; yet he passed away, and loe he was not; yea, I sought him, but he could not be found, the Memory of wicked Men shall rot.*

Here thereto have we with as much brevity as possible could be, set forth through how many troubles, stormes, and shipwracks, miserable Man passeth before he arriveth at the Haven of Youth, and gets out of the tuition of Nurses, and from that Labyrinth of Childhood, in which he must be assisted and looked after with so much care and diligence.

Eet us now consider and contemplate him being grown bigger and of a more comely stature, and see whether his miseries and sorowes have end here.

Verily, (if we will be impartial Judges) we shall finde that his calamities and labours do not onely terminate, but that he falls in-to, and launcheth forth into a more spacious Sea of Dangers and Afflictions: For by this time Nature hath provided for him a thousand Combats and Assaults, stronger and more fiercer then the former; his blood begins to

boil, the Flesh allures and invites with her delights, sensuality shews the way how to put them in practice, the World and the Devil tempt and beguile the 'disordered Appetite of his Youth, with inviting to him such dress and well prepared delicacies, that it's impossible that he who is assaulted, surrounded, and stormed with so strong and so many Enemies, but that he should be conquered, if he receive not succour from some good and friendly Angel, by the particular Grace and Favour of God; for in that body which enjoys Riches, Liberty, and Youth without restraint, so generally lodge, dwell, and inhabit all sorts of Vice in the World.

The Emperor *Marcus Ancilius* said, I am not in charity with our Step-mother Nature, who seems not to have satisfied her revenge upon poor man at his beginning, and his being unnaturally fed with the Milk of a strange Breast, but strives farther to load him with all sorrows she can: Now he must also learn his Trade, Occupation, or Science, from a strange hand, for which cause she produces few *Catoes*, who will take care to teach their own Children; but rather she causes Fathers now a dayes to disdain and count it an undervaluing to do it, and so leave them to taste of the bitter Potion of cruel and neglective School-masters, which often discourages them

at

at the first entrance to learn the liberal Arts and Sciences.

'Tis certain there is no ground be it never so fertile, fat, and fruitful, that is not mar'd and wasted, and will bring forth Berries and Thistles sooner then other Grass, if it be not well manured in all respects; and the more Fertile it is, the greater quantity of unprofitable Weeds it puts forth, if they neglect to Plough, Sow, and Dung it; so it is with Youths, they are apt to grow worse then better, though they be never so ingenious, unless the Parents seek out trusty and careful Masters to teach, and moderately correct them, or do it himself, which is all very convenient.

If Man desires to gather good Fruit from Trees and Plants, it will be necessary when they are young and tender, that he do cut, prune, and dig about them, and take off the superfluous Branches: Even so he that desires from the Youth and tender disposition of the Children to gather good Fruit, and not meet with vexations from them in his old age, had need to cut short, prune, and hinder the growing and encreasing of Vices, and all occasions thereof, which too commonly do bud forth in their young dayes, and to avoid all scandal and discredit, the neglect hereof may bring upon himself, and be a perpetual sor-

row to Parents and Friends. How many Fathers and Mothers have there been, and are in this World, who for neglect of bringing up their Children when young, and giving them good instruction and learning, have had a thousand vexations, troubles, afflictions, and discontents from them in their old age? And how many Mothers be there, that instead of instructing in vertue, and teaching modest retirement to their Daughters, do bring them up to too much daintiness, ease, and liberty, onely shewing them how to follow their own delicious Appetites, the which we may call Mothers and Nurses of the Body, but cruel Step-Mothers to the Soules of their poor Daughters.

If that High Priest *Eli* was Heavenly chastised and his Sons destroyed, because he did not reprehend and chastise them with that rigour and severe Authority which he ought, what can they expect from God? What chastisement must their Parents fear, that instead of being Reformers and Correctors, shall be Corrupters of their Children? Such may be compared to Munkies, who do so love their young ones, that they are ever making much of, and hugging them in their Armes, by which means they often fall into the hands of Hunters: Even so it is with Parents, who for want of chastising, and putting their Children

dren from them, and putting them on to learn Lawful employments, come to fall into the hands of Justice, and to ill ends, with disgrace enough to their Family, grief and shame to their neglective Parents and Friends.

The ancient *Romans* so much abhorred the Parents that did not correct their Children, that for this cause alone they made a Law, in the which they ordered and commanded, That the Son that was taken in any offence should be for the first time reprov'd, for the second punished severely, and for the third hanged, and the Father banished, as a party in the fault, because he did not sufficiently reprove and chastise him.

### Objection.

Let me ask one Question by the way? If those ancient *Romans* were living at this time in these our dayes, what would they do? seeing the pitiful and lamentable Estates of many of our Common-wealthes: What Banishments, Chaines, Prisons, and what kinde of Torments (think you) would they now invent to chastise an infinite number of Fathers, who do not onely solicit (seeing they cannot teach their Children themselves, long before they send them to School and tuition of Masters)

) their ruine, but poyson them with their daily bad examples, which doth so corrupt and vitiate them, that all that can be done towards their future reclaiming comes to as much as nothing, for those who from their Births should by good examples and advice instruct them to be vertuous, do teach and ingraft in them the poysons of Blasphemy, Swearing, Drunkenness, Gluttony, and wickedly spend the Estates of their innocent Children, Whore, Lye, prostrate and sell their Wives and Daughters in sight of the World.

How many Mothers are there at this day, who like HER O D I A S teach their Daughters to Dance, spend all their time in learning Rhetorical-Complements, entertaining Gallants, Trimming, Dressing, and Painting themselves; colouring their Cheeks, Lips, and Eye-brows, adorning themselves with rich Cloaths and Jewels, as if they would set out a Shop of Wares, and make themselves Pedlers, and go to sell jets and prances in the Streets; to which Parents, what can be expected to happen less, then did to the Royal Prophet *David*, that his own Children were Executioners of the punishment of his sins in this kinde, who were so unruly and unnatural wicked, that one of them *Amon* by name, Ravished his own Sister *Thamer*, and another

who

who was *Absalom*, killed his Brother *Amon*, and conspired the ruine and the death of his Father, and at length forced him to flie from his House, and lay with his Concubines, wherefore it is an ancient Rule of Philosophers, That God often permits many sins to be committed and go unpunished in this life, deferring it for a greater demonstration of his Clemency: But the sin and offence that many Parents do commit against him, in not giving good documents and examples to their Children, he never lets that pass, but some way or other makes them even cruel and afflictive Executioners of Gods Justice on their Fathers faults in this World, and that justly; for Parents cannot bestow on their Children a better Legacie, then good, wholesome, and vertuous documents, and sound knowledge, with which he may make him immortal, and of a perpetual fame, for the Natural being, the Mortal Body, and this short and miserable life, which we receive and give to our Children, Death with a sudden and fierce snatch doth soon cut the thrid thereof. To sum up what hath been said.

Suppose the Creatures do escape the dangers of the Mothers Womb, happen to be Nursed with unwholesome and corrupted Milk of their infirm Nurses, fall into greater, and more dangerous evils; and which is terrible,

rible,

rible, if they come under the tuition of lewd Masters, and under the power of wicked and perverse Guides to teach them; yet this is nothing in comparison of the Souls mis-fed and mis-led; for of far higher price and esteem is the maintenance of the Soul then that of the body: And here we must not forget to quote the Divine Plato, who hath written more at large to this purpose, then any of the ancient Heathen Phylosophers, therefore it will be fit we make some profitable use of his Authority and Doctrine, which is so rare and choice, so super-natural and Divine, written with discreet diligence and care, handled at large and exactly, and set forth in so gallant and lofty Stile, that many Heathens that have read his Books *Ziocha*, *Of the Immortality of the Soul*, and another, in which he principally treats of the short and miserable life of Man, they cast themselves down head-long from high Rocks into the Sea, and into deep Rivers, that thereby ending and cutting the thrud of this miserable and sorrowful life, they might enjoy that pleasant and quiet one which they hoped for, towards which all Navigate, as to a certain and secure Harbour of health and happiness.

This Phylosopher in the Dialogue that he made of Death, and the frail and weak life of Man, introduceth a great Phylosopher called

Socra-

Socrates, the which with admirable Eloquence, particularly declares the miseries, calamities, torments, and vexations which attend our life, saying thus; *Doeſt thou not know that humane Life is nothing else but a pilgrimage? and a continual motion from one Estate to another, the which Wiſe men do paſs over with great joy and content, and rejoyce and ſing when they ſee the miſerable end of this our pilgrimage.*

Doeſt thou not know very well, that Man is composed of Body and Soul, and that his Soul is incloſed and ſet in the Body as in a Tabernacle or Houſe? with which Dame Nature was pleaſed ſhe ſhould goe covered and laden, and that with ſorrow, grief, and ſufficient care, and extreemly againſt her will, ſhe being oppreſſed with ſuch a load of frail Fleſh, ſo great troubles, and ſo infinite a multitude of evils.

Although put the caſe that Nature were friendly, would do us ſome favour, or repay ſome of her courteſies to any of theſe oppreſſed Souls, as to give them a light and agill Body, or ſooner to afford them liberty; yet in the end ſuch are the counterſeit and attendant weight of evils which are incident to them, that the miſerable and afflicted Souls not being able to bear ſo great a burthen, they grow peeviſh, mutinous, afflictive, and very deſi-



desirous to pack from so freight a prison, that they may go and enjoy the happiness of those Cælestial and Eternal blessings which they so much desire, and cordially seek after.

Do but consider that the laying aside, or leaving this Life, is but a Truck or Exchange from worse to better.

What do we see, or, what do we finde in this Life? For if we do but put our Hand into our Bosome, we shall finde that from the day of our Birth to the day of our Death, there is no calamity nor trouble with which we are not afflicted, of which we do not taste, there is no kinde of misery or affliction with which Man is not acquainted, with which he is not some time or other persecuted and afflicted; there is no Poverty, Cold, Heat, Whips, and Stripes, of which man cannot be a Witness in Death, understanding it, and that before he attains to the perfect light of Reason, or indeed have any Tongue to complain, or desire favour, of which we can understand no other signe, or better testimony, then the teares, sighs, and groans, he casts forth at his Birth, which are as fore-runners and discoverers of the Field of miseries and calamities into which he is come, and of which the sorrowful entrance makes him sensible.

But after he hath passed by an infinite number of evils, and attained to the age of seven years,

years, what a necessity he hath of Guides and Masters, to teach, instruct, and correct him, to look after him, and keep him from harms, and in growing up, more strict and severe Masters are necessary to correct his extravagancies, and lead him in the paths of Vertue, for Childhood and Youth have need of a Bridle more strong then Iron, to withdraw it from all Vices with which it is assaulted, and bring it to accustome it self to virtuous actions.

Thence in few years his face begins to be covered with Hair, a Beard adorns his Chin, and he comences to right Man, with which his cares and troubles doubly encrease, and he enters into a Stage where he meets with new afflictions and vexations: He must goe forth into publick to seek company and go in Society, which is like a Touch-stone to try the purity of his inclination to good or evil. If he be descended of a Noble house, of a Famous and Illustrious Family, or if he be an ordinary Gentleman, that he may maintain his Honour, and follow the foot-steps of his predecessors and imitate his superiours, he must seek out many inventions, provide rich and convenient accouterments, be hardy in Battle, and understand stratagems and policies of War, expose himself to a thousand dangers and hazards, lay his life at stake upon all occasions, spend his blood prodigally and without

without fear to die with Honour, and thereby to obtain a new and immortal fame for himself and his successors; and all this he must do if he will not be taken for a cowardly, lazy, and ignoble person, and be disesteemed and despised of all men: And if he be a man of a low degree, born for a Farmer, a Labourer, or a Servant, he is not for that more free from cares, troubles, pains, and restlessness in body and soul: He must labour night and day, toiling and sweating, even to drops of blood many times, that he may procure bread and water.

If he strive never so much to employ himself in his Calling, yet very often though he labour and travel, and do his uttermost endeavour to relieve his necessity, he cannot attain to what is requisite for him.

Then not without cause did *Marcus Aurelius* the seventeenth Roman Emperor, considering the condition of Humanity, complain, who was wont to say; *Many times have I contemplated within my self, if there ever were now, or could be found, any Estate, Degree, Condition, Land, Countrey, Kingdome, or Age, in the which there hath lived a Man that hath not in his life tasted what thing is adverse Fortune; that hath not met with Crosses and Afflictions:* And if there could be discovered such a one, I believe he must be some abominable Monster,  
and

and a strange fight to Mortals, and ends his Reason with this saying.

To be brief, I finde that he that yesterday was rich, to day becomes poor, he that yesterday was in health, to day is visited with sickness, he that yesterday was in jollity, laughing, to day I see him weeping, he that yesterday was in prosperity and esteem, to day I see him despised and in adversity, and he that yesterday was alive, to day I see him dead and in his Grave.

But now lets return to our commenced purpose, and lets search more particularly into things.

Shew me that man that hath most desired, obtained a condition, and that more suitable to his wishes and contentments, then any other manner of living, that hath not at last grown weary, despised and complained of his sad hope, repented and been sorry that he had spent so much pretious time in proceeding in it.

To see this more cleerly, lets consider some principal degrees of men in the World, beginning with such as saile upon the waters most part of their lives, swimming like fishes, which are Mariners, to how many dangers are they subject night and day, what a house do they enjoy, what thing is there dwelling but a continual filthy prison; what cloaths do they wear

wear, but of Cloth like a sponge, fit for nothing but to receive filth and water, they go like voluntary Vagabons, and are in a seeming and perpetual exile; they have seldome any repose, they are encompassed with blustering Windes on all sides, they have but small guard from the Waters, Tempests, Hailes, and Snowes, and are subject to Pirates and Robbers, to Rocks, Shelves, Sands, and surging Sulkes of the superbiuous Sea, and ever in danger of drowning, and being interred in the bellies of Fishes, which being seriously considered by that famous Greek Phylosopher *Bias*, who doubted whether such people were to be accounted amongst the Earthly Creatures, or those that live on the Water; or whether they were to be accounted amongst the living or the dead:

And another Phylosopher called *Anacharsis*, said; That there was not above two or three Fingers betwixt them and Death, that is as the planks are in thickness, this life appearing so detestable.

Peradventure thou wilt think to find more quietness in that of a Husbandman, and that there is less troubles in a Countrey life; thou wilt be apt to question, whether a Rustick life be not better, and give the answer thy self that it is, because it is more easie, more quiet, sweet, and more pleasant, especially knowing

ing that most of the Patriarches and Prophets made choice of this manner of living, being the most sweetly quiet, without prejudice or guile to any, the most plain and sincere, free from the difficult Catches, Traps, and Turmoils of Traffick.

Also many of the ancient *Roman* Emperors left their Royal commands and employments, forsook their Palaces, their Capatals, Triumphant Arches, Amphitheators, Pleasures, and many other Magnificent Ornaments, to withdraw and retire themselves into the Countrey, to prune and graft the Trees with their own hands, to plant Flowers and sow Seeds in the Gardens, as did *Dioctesian*, *Attalus*, *Cyrus*, *Beroaldus*, *Constantine*, one of the *Cæsars*, and many others, which *Columellia* and other Historians doe make mention of.

But those that would attentively consider and ruminate upon these things, shall find under their Garments there are many Thorns, there are more prickles then Roses among these seeming sweets; thou wilt not deny the truth hereof, do but seriously mark with me.

Almighty God catching Man out of the Earthy-paradise, for a chastisement (besides his banishment) sends him to till the Earth, telling him withal, *Cursed shall be the ground for*

thy sake, it shall cost thee thy labour if thou wilt eat of the fruit thereof; nay, and many times after great labour, travel, and vexation, thinking to eat of the Fruit of thy Labours, thou shalt gather Briars, Thornes, Brambles, Thistles, and other Weeds, that thou mightest not eat thy Bread without sorrow, nor enjoy an hour of quiet repose, until thou return to the Earth out of which thou wast taken, and of which thou wast muled.

But Oh sad, Men that we are; who are more sensible of Gods Curse in this kinde then the poor peasants, who often having well plowed, sowed, and manured their Land, taking pains early and late, suffering the extremities of heat in Summer and cold in Winter, sometimes wounded with some Viper, Snake, or with their Plough instruments, and after a whole years pains and travel there, a Dew, a Hail, a Nipping Frost, a Storm, or a Drought, which burns, spoiles, and destroyes the Fruit of the ground, and leave a comfortless Harvest to them, some their Sheep, Horses, or Cowes die, others are plundered by Souldiers, which do take away, spoil, and destroy even all they have in their houses, and when they come home, expecting to finde repose, and hoping quietly to rest their wearied Limbs, they finde the Women weeping, their Children crying, and all the

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the Family complaining for want of Food; in conclusion, this life is no other thing but a Mortal Wound, that hath its Root or *principium* deep within, and keeps the miserable patient in continual pain and sorrow: Even so is the poor Husbandman seldome contented, but now he torments himself of one side, then on the other.

If there falls much Rain, he sayes, I never saw such Floods and Waters: If Rain be wanting, I never saw such a Drought. Then he complains the Locusts is in his Grain, or Stormes, or Whirl-Windes, have blasted his Corn in the Field, his Trees in the Orchard. But above all they do complain of the Souldiers when they are in Field, for from them proceeds many evils to them.

In the following lamentation which was lately presented to me by a friend and sufferer, which is Entituled, *Give peace in our time O Lord*; of which Sentence the following Discourse is a gloss, *Da pacem Domine in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu Deus noster*; Give peace in her time, O Lord, because there is none other that fighteth for us but onely thou O God; which is a godly and learned expression in the Liturgy of the Church of England.

He saith thus, *O thou the onely true God, thou well knowest I do not lie; I have no Cattle*

nor Goods, which I can say I have received from any but from thee, to thee a General of all Soldiers, who alone without danger canst defeat and resist them: I pray thee to avenge me, and chastise them, give peace to all, we have great need of peace: But if thou wilt chastise men, as thou hast just cause, and thou onely canst do it, O Lord. Our fore-fathers although they lived in this World, they never saw the Villanies acted which we see in *diebus nostris*, in our dayes. With great care, trouble, and sweat, I labour, yet am ready to die with hunger, it's three dayes since a piece of Bread hath been eaten in my house, (*quia non est*) because there is none: I sowed, planted, manured, and gathered, I ploughed all my Land, both Waste and pasture to maintain my house and family, but woe is me they have destroyed all. It was not one alone that did this evil, God thou knowest how many they are, and how many afflictions daily lie upon me, as well Actions of Debt, which by reason of losses, I cannot pay, as these Souldiers which do torment and trouble me. (*Alias qui pugnet*) Who shall we seek to defend us but thee: We peasants have cause to complain, because they that should fight *pro nobis*, for us, do abuse, afflict, and destroy us: O my Creator, what a comfort is it, considering thy infinite mercy, that from the evils which I suffer none can deli-

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deliver or avenge me (*nisi tu*): but thou, I will not trust in the World, or any thing therein, because it cannot help me, in thee alone do I put my trust, O my God: When shall Robberies and Thefts cease, when shall reason and policy maintain true justice, that will be the good, true, and happy time.

But let's leave the poor Husbandmen to their cares, troubles, and labours, and let's proceed forward to see what are the passages, what sweets may be found amongst Trafficks of Merchandizes and Traders.

If we behold onely its outward appearance, it will seem to be free of all afflictions and miseries, because it is coloured over with the splendid Flourish of Riches, and other painted arts which they use, they may promise, but cannot afford us any contentment, any solid repose, or quiet enjoyment, affirming that which *Pliny* saith, That Trade was first invented, because it was found to be absolutely necessary to humane life and society, and that many of the ancient wise men were Merchants, as *Tales*, *Mileffius*, *Solon*, *Hipocrates*, and many others, and was the first occasion of ingendering love betwixt different Nations, and enterchanging mutual amity and peace amongst bordering Princes; for they carry or transport from one Countrey to another, from one City to another, what is want-

ting or what abounds: Yet we cannot so far mark, so artificially guild over this kind of living, though he carry it out never so high, and dissemble it never so gallantly; you may read in their Eyes, conjecture by their Faces. The disquiets, troubles, and perplexities which attend Merchants, to what and how many strange hazards are they subject to every moment, both by Sea and Land; besides the mention we might particularly make, how the greatest part of their life they go like Fugitives and Vagabonds from Countrey to Countrey, from Town to City, from City to Village, that they seem to be like Gipsies or banished Offenders; onely it's true, their parting from their Country and Friends is voluntary; they never do other, but run, go, trot, nay, flie both by Sea and Land, meeting with colds, heats, passing as it were through fires, waters, and inowes, being onely encouraged and spurred on by a disordered covetousness to get and purchase Wealth, they rejoyce to loose that contentment and sweet repose which they might enjoy at their own homes with their possessions, their Wives, Children, and Servants about them, and put their lives in danger by the deceitful, lurking, ambushments, and stratagems of Thieves, who ever have an eye to them and their wayes that they may rob and spoil them, yet all this is forgotten

ten, and masked over by their disordinate and covetous appetites and desires, which doth continually boil in their Hearts and reign in their affections.

Now let's speak a little farther of them, and begin with the principal peices of their Harness, which are false Oaths, cheating their Neighbours, and delays, these are the grand relicks of their holy society; for it's impossible to enrich themselves so much and so soon, as too many do, without prejudice of other men.

They alwayes have the old saying in their mouths when they sell too dear, that they do it to keep themselves from poverty, from an empty belly, to keep themselves from misery and trouble; they need no other thing but to turn their backs upon God a year or two, and largely to express with their mouths what they deny in their Consciences, and so ever to remain rich Asses.

How different and how many evils may we add to this, of which they are the causes, by reason of corrupted and false Commodities from strange Countries.

The small Wares and Fooleries they bring over, which are not necessary for use of Men, but prejudicial to Commonwealths, for they are good for nothing but to vitiate the fancies of Women, Gallants, and Children, and



helps to maintain excess of pomp, vice, and expence, as if our evil inclinations were not sufficient to draw us into wicked Courses, without provocations.

With these and the like finical (but unprofitable) Commodities, do they robbe, spoil, and leave destitute of money, most Countries and Provinces, leaving behinde them instead thereof Childish Toyes, and pedling trilles of little value, and the worst is they come home ill principled, with loose living, and teach the vices and bad customes and superfluities which they have learned abroad, and bring with them their improved Merchandizes.

They also have their Counsels, Conspiracies, and Consultations, and deputed places for them in every Mart, City, which we call Exchange, and has a different denomination, according to the Language of every Country; for in every one they have these publick places, whethers most commonly do resort the Rickest and most Credible, resolving if possible to work and wear out of Trade young beginners, and such have small stocks, that they might drive it themselves, to whom they will it may be sell a parcel of Goods by the Great, that they might cheat others by Retail; and it were well there were no worse evil coucht under the covert of Trade, for since Princes

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of these latter Times became necessitated, by reason of their excessive expences and vanities. And these Merchants are continually with full Cashes, they never want acquaintance and entertainment in the Palaces of Kings and Princes, by which means they come to know and converse with forreign Princes, and advise them of their own Countries Affairs, lend them Moneys, and thereby commit Treason against their own Natural Kings, and betray their own Countries and Cities, as it hath been seen by sad experience in France, not many years since, with great damage to their Countrey, desolation to their Towns, and destruction to their people.

But to return to our purpose, and treat of Shop-keepers, which in several other Countries are called Merchants.

I shal forbear to mention a thousand known Cheats, Arts, and Cozenages, with which they know to sophisticate and corrupt almost all sorts of Commodities which are necessary for the life of Man.

This is the principal peice of their Art and Cunning, and this they teach to their Servants and Children before they will put them in trust with their Shops and Wares: This is the Doctrine they teach to them in their Youth, they encourage those most that under fair words can best couch a perjury, and sell their breath

breath at a better price then their Merchandize, like the cunning *Genoves*, and *Florentine*, the subtil *Venetian*, and crafty *Toledano*. And for the Worlds wickedness, we may see things so far out of order at this day in this kinde, that if thou goest out of a Shop, having agreed the price of any Commodity, not paying for it, or taking it with ye, and presently returnest for it again, thou wilt finde it trucked and changed by the hands of young Thieves the Servants, who to obey their Masters will, and make them rich, are willing to take a turn in Hell, and pawn their Souls to the Devil.

There is another kinde, or sort of Tradesmen, of which hitherto I have not spoken; who fill their Shops with Commodities, borrowed (with good security) from those of their own profession; and under pretence of a great whole-sale Trade, buy upon trust great quantities of Merchandizes, and make plausible shew meerly to cheat their Creditors, and after they have gotten into custody much Goods and Money, turn Bankrupts, and take as the *Spaniard* sayes (*Calcarem villa Diego.*) All they can get together, and run into strange Countries, and there live in as Noble and Triumphant equipage at their own cost, with the Wealth they have robbed and pillaged from other miserable and afflicted men, who  
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often remain so poor and desperate, that they are ready to kill and destroy themselves, having lost by Cheat that which they thought had been as safe as in their own hands.

The *Athenians* understanding such like Cheats and Abuses to proceed from Strangers, they would never permit they should ever inhabit, set up Shop, or dwell amongst their Citizens, or within their Walls; but they allotted them places distant from the City, there to build Ware-houses and Dwellings, and have their Traffick.

Anciently there were many Commonwealths that would never permit them to bear any publick Offices amongst them, or enter into their Senates, or Counsels: Also they have been sharply reprov'd of many of the Doctors of the Church in several occasions and passages of their Books, for their vile way of livelihood and dealing. Saint *Iohn*, *Chrysostome*, and Saint *Augustine* say, It's very hard for rich Merchants and Tradesmen to please God, or make a true and sincere Repentance of their sins, alluding to that of our Saviour, *It's hard for a Rich man to enter into the Kingdome of Heaven, be he of any Profession or Trade whatsoever; yet God forbid, but that there should be some honest of all.*

Let's now vary a little to consider the Tragick story, the sad life, and the weighty yoke,  
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under which they subject their Necks; how they are led as in amaze, they go to the Wars, who live in Martial imployments, the which kinde of living is so bitter and hard, that even the bruit Beasts do abhor it, for they have Caves and Dens, wherein to take their Natural repose at their times, but the poor Souldiers, who seldome sleep, hath no other Inn but the broad Field, no other Bed but the bare ground, no other Canopy but the Starrie Firmament, being subject to bitter cold Frosts, cruel Stormes and Tempests, Raines and Snows, is forced to suffer Cold and Hunger, Heat, and Thirst: When he hears an Alarum he must resolve with himself to kill, or be kill'd, to be over-come, or rout, and overcome his Enemies, which is his Brother and his Neighbour; and for three or four Crownes a Moneth, he sets himself as a mark for Canon and Musket; so that the misery of a Souldiers life, is greater then any other: Hearken courteous Reader, if thou wilt understand what a horrible and abominable Monster War is.

Haste thou ever seen a Battle betwixt a Wolf and a Bear, or the combat of any other cruel Animals? What howlings, what tearing each other, and what strange cruelty is it to see the bruit Creatures, spoil, pull mouth-fulls out of each others Limbs, without any fa-

favour? How much more abominable thing is it, to see a man pale, furious, and almost transformed into a bruit Beast, set upon, hack, and hew, and strive to destroy his Neighbour, or of this kinde; spend his uttermost rage and fury against him, without making account of many other evils and cruelties which succeed thereon.

The simple people travel and labour to build, beautifie, and surround, with stately Walls, famous Cities, and Towns, which they do maintain and enrich with their sweat and labour, fortifie and strengthen with their diligence and care; and all this without any disturbances, jealousies, or feares of troubles.

What an affliction must it be to see all their labours in their own view cast down, laid waste, made desolate, and that in a moment, which was many years raising, building, beautifying, and preserving, by the indulgent care of the founders and wise successors: Nay, after that their Flocks and Heardes taken from them, their Bread like untimely Fruit, or the blasted buds of the Vine, devoured they know not how, their Peasants destroyed, their Towns and Villages burnt and consumed by the hands of these devourers.

There is no house nor family (where War is) in which they do not bewail and lament a loss.

loss. All Trades and Offices first grow cold, and after War's rigour, are laid aside, and the poor distressed people must either fast, or run desperate courses, to seek a livelihood, and to preserve life: Their Virgins are deflowered, their chaste Matrons remain barren and hid in secret places, their Lawes are silent and dead, or of none effect, Humanity amongst men dies, or at least is a Stranger, Religion is polluted and corrupted, holy Churches violated and prophaned, old men led Captives, and before their Eyes they see Mothers kill their own Children; Youth dejects Parents and runs into all manner of evils: You shall finde thousands of Widdows, and twice as many Orphans, which makes the people hate King, Princes, and Governours, by reason of the many afflictions and impositions which War brings upon them: There is nothing but Rancours, Hatreds, and Curses: They must learn to entertain Strangers, Game, and procure them for Friends, make great preparations and provisions for War, as well by Sea as by Land; they must strengthen their Bull-workes, make Redoubts, provide Engines, as Pistols, Muskets, Accabuss, Granadoes, and Cannon-shot, &c. cleanse Motes and Ditches, stand Centinels, and many other things acquired for defence and offence!

What a sad misfortune is this of ours? that

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Nature should not be contented to produce Man to so much frailty, and subject to so many infirmities, but that it must admit of furious War to break in upon him, which is such a strange, contagious, pestilential, and pernicious evil, that it contains all other evils and wickednesses in the World, and drawing them after it, must needs be the greatest of all: It's such a destroying evil, that it doth not onely afflict the bad, but delights in nothing more then when it persecutes Innocents and Fatherless.

If this Devilish madness and fury were employed against Turkes and Infidels, or other strange people, it might seem to be something tollerable; such victories and spoiles might give us some content: But Oh, our God, when to the contrary Christian Princes do act these things against each other! Wouldest thou know what are their Spoiles, Trophies, and Victories of War? What is their Glory and Magnificence? And with what they believe to establish to them and theirs, a continual Empire with peace and quiet.

I will tell thee the greatest that can come to them.

The greatest Glory and Victory they can pretend, is, destroy, afflict, and torment their Neighbour, their Brother a Christian, their Riches, is to see their bordering Prince

poor

poor and low, his tears are their laughter, and for the most part, their Victories are so bloody and sad, that both Conquerer and Conquered, have little cause to rejoyce; for there never was any Battle of consequence, wherein the Conqueror came off so to his wish, as that he had not cause to complain of his loss, and be sorrowful for the blood that had been shed, in which he could not but shew some humanity.

As the Historians do relate of that great Emperor *Marcus Aurelius*, who entring into Rome with great Pomp and State, with Triumphs they were wont to give for encouragement to such as had gained great Victories, and subjected new Provinces to the Roman Empire, being drawn in a stately Chariot, in the midst of his Glories remembering the offence he had committed against his Neighbour, with an audible Voice cried out: What greater Vanity can an Emperor of Rome commit then this? that for having conquered many strong Cities, Towns, and Countries, disturbed the peace and quiet of men, burnt and destroyed Cities and strong Garrisons, undone honest, poor men, enriched Tyrants, and caused to be an infinite number of Widowes and Orphans; that in recompence of so many evils and detriments to Man-kinde, he should content to receive with so great Pomp,

Pomp, State, Triumph, and Magnificence; and of so many killed and destroyed, onely one should carry away the Glory and Honour.

## He spake yet farther.

By the Immortal Gods, I oft that seeing and considering my self so accompanied, and entring with such Triumph with those poor Chain-laden Captives, methinks I hear the sighes, groanes, and lamentations of their poor Wives, who remain behinde as desolate Widdowes, and their poor Children as forsaken Orphans: And looking upon the great Treasures and Riches carried before me, yet remembering the multitude slain, I cannot rejoyce heartily: But on the contrary, though I shewed my selfe with a merry and chearful countenance to all, yet inwardly my heart wept tears of blood, and I began to declare openly to all my sentiment, and to capitulate with Rome in the manner following:

Come hither Rome; Wherefore dost thou so much insult over others, and please thy self at the misfortunes of others? Art thou more ancient then Babilon? More beautiful then Helia? More rich then Carthage? More strong then Troy? More populous then Thebes? More adorned with Shipping then Corinth? More  
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pleasur than Thirte? Or more fortunate then Numancia? They all perished: There is little or no ruines or Memorials of them left, or of those famous and excellent men that did inhabit them: Doest thou think to remain here as a chaste Virgin? Doest thou think thou shalt remain for ever? which art so full of Vices, when those perished in which all Vertues flourished: Know of a certain one thing that I shall tell thee, That if thou aboundest and persistest in Vice, the Glory now thou hast, they had; and thou shalt be destroyed and made desolate as they were: What more excellent Philosophy? What more proper Examples? What more true Oracles can we find then in the expressions of this Heathen Emperor, a man without Faith, or Evangelical-light in his Breast; yet a true Moral-man.

Is it possible that we that were brought up in the School of Christianity, and enlightened with the Grace of that Divine, illuminating Spirit, that we should not fear that at the day of judgement, this Pagan-Emperor and many others, should rise up against us, and condemn us, and strongly alleadge against us how little we make of the life of a Man, much less of a Christian, whose brotherly life ought to be more precious in our sight.

How many yeares hath that part of the World which we call *Christendom*, been disquieted and troubled by Wars; so that ye shall

shall not finde a Province in all Europe that hath not been bathed, nay almost made drunk with the abundance of Christian blood that hath bin shed in it: There is no Sea, nor River, that sometime or other hath not changed its Christiline into Scarlet with the multitudes that have been destroyed: And all through a pride in some, and a Phanatical spirit of contradictions in others, whose Religion is humour, whose pretence is to fulfil their own, not Gods will.

When *Halarico* King of the *Gothes*, as *Paulus Oratius* that lived in those times reports, when he sacked the famous City of Rome, commanded Proclamation to be made, That no man should dare to damnifie or plunder those that should retire, or take Sanctuary in the Temples dedicated to Saint Peter and Saint Paul.

But in our dayes men are so inhumane that Temples will not avail, nor tears, nor begging, favour, and quarter; but they shut their Ears to all, and deflower Virgins, force other Women, and stab them; and evil treat the poor Sheep of Jesus Christ.

Men are grown so dissolute, blinde, and indiscreet, that without respect to Sex or Age, they kill, destroy, and cut off the one and the other, as if they willed if possible to consume even Nature it self; So that considering



dering Mans, nay, Christians cruelty, if God were not pleased to provide, Cities might be populated and guided by Counsels of animals, for by little and little Man-kinde goes wasting.

How can a Christian with conscience, having only a politick (though professing a conscientious) pretence, so freely attempt to kill, a man, or men, for whom Christ died. How are we so prodigal and liberal in spilling that blood? to redeem, purchase, and preserve, which our God was pleased to shed and little esteem his.

Is it possible that Christians should not have so much compassion of their Brethren? as the fierce and brut Beasts have of one another, who seldome do hurt those of their own kinde.

Wolves do not fight with Wolves, &c. unless it be to preserve their young ones, or that they are desperate for want of food; yet in their greatest rage and fury they never make use of, or procure other Armes then which properly Nature hath bestowed upon them: They never invent such Stratagems or Engines, which the Devil helps man to project; for sure he was the first fomenter of them: For there is no sublumary thing, which the fury of Artillery doth not cast down, destroy, and consume. For well considered, this invention

vention is not onely more dangerous then any other kinde of Armes or Engine of War in the World, but is more to be feared then poyson; although the very Thnnder, Lightning, from Heaven, the which is forged and composed of the four Elements be so powerful and quick, yet this may in some measure be compared to it, and when it comes to the utmost of its driness, and when the fire takes hold of the Salt, or sulphurous substance it multiplies and converts into fire and air.

But by reason of some humidity which remains incorporate in the Earthly substance, it casts forth a Vapour, by which we may perceive each Element will by force maintain its own natural jurisdiction, and with the force that each Element puts forth, at last heat and moisture joyned together, all converts into Air, the which seeing it self belieged, strives to get forth, and being free flies to its own Element; the Air, the Fire, rises and forceth its passage, but before it comes forth, it being the strongest and purest of all the four Elements, converts the other three into its own Nature, from the strength of which proceeds that strange Thundring-clap at the discharging of a Gun, and what ever it reacheth it breakes in pieces and converts into dust and ashes. To pass by the different names of all sorts of Artillery and small Guns, they call  
H 3 some Faulcons,

cons, &c. in which men methinks erre very much to give to such diabollicall Engines the names of Birds, which we use for our recreations and sports; they might better have called them Sathans, Barrabasses, and Belzebubs, and the like, from the inventors of them.

Now we have declared the passages of War: What miserable lives they lead, and what reward they get; who hazard their lives and take great pains therein, and how it is in all respects, and all its effects a farther procurer of Mans affliction and sorrow.

Now let's contemplate the life of Courtiers, how they live that are in the Palaces of Kings, Princes, and great Lords, And to begin with those that are near about the persons of Kings, &c. in what they place their greatest felicity. Let's make proof of their delights and pleasures.

They think there is no greater happiness in this life then the gracious Aspect of a Prince: What greater favour then to see him, talk with him, and accompany him when they will? What contentment may be compared to the Favours, Treatments, and Advancements, which Kings and great Lords bestow on their Favourites? What greater honour then to introduce a friend, or stranger, to the Kings presence? continually to enjoy his company, his embraces, delights, and love; with other Courtly pleasures.

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There are some so sly and cunning, that are alwayes watching, that they may not let pass a good opportunity of preferment for their own advantage; others are in hopes to fill themselves both Corps and Purses, and at last are forced to cast up all again.

Some exercise their Wits to invent Taxes, Loans, and Excises, to gather together great Treasures, encrease the Revenues of their Princes, and line their own Bags with the spoils of the people.

With such men many times Princes deal, as we use to do with Cattle; we let them fatten and grow gross, that afterwards we may feast our selves and friends upon them: So do Princes suffer these men to grow rich and fill their Coffers with money, that they may take it all from them at once, and place others in their rooms, though they have been never so trusty.

Do but behold how these miserable Courtiers do sell their liberties to enrich themselves! They must, though against their wills, do what their Princes commands them, be it right, or wrong, just, or unjust: They must strive to laugh when they laugh, weep when they weep, approve what they approve of, and condemn what they condemn: They must set themselves to act what shall be proposed, and execute what shall be commanded

them; even change and alter their Natural customs and conditions: With the severe they must be severe, with the sad they must be sad, and in a manner transform their own lives, beings, and Natures, to please, delight, and content them, if they would attain to what they desire, and not be cast out of favour. If their Prince be vicious, so must they be; if cruel, their messages must be to shed blood: And though many times the Favourite endeavours to conform to the conditions of his Master, and appear like him in his Natural inclinations.

Often it happens that for one fault committed, one discontent, or one neglect, in pleasing his humour, he turns him off, and makes him lose the Fruits of all the Services he ever did him in his life, which we shall finde verified in the Favourites of the Emperor *Adrian*, whose condition was such, that after many favours and rewards received, and being raised to the highest pitch of Dignities and Honors, for any trivial fault or discontent, they were not onely deprived of their Wealth and Favours received, but were declared Capital Enemies to the Emperor; which being well considered and understood by Divine *Plato*, who took all Courtly pleasure, Viands, and Delights, from the *Athenians*, although he could not govern nor conquer himself, but must

must needs return to the Court of *Dionysius*, Tirant of *Seicilia*, who afterwards sold him as a Slave to Pirates.

The like hapned to that ancient and wise Phylosopher *Zeno*, from *Phaleris* the Tirant, in recompence of many good services he had done, caused him to be put to a cruel death, the same paiment did King *Anachreon* give to *Anaxagoras*, the like reward had *Seneca* from *Nero*, and *Calisthenes* from *Alexander the Great*, who because he would not acknowledge him to be a God and adore him, he commanded his Hands and Feet to be cut off, his Eyes to be plucked out, his Ears and Nose to be pulled off, and cast him into an obscure Dungeon, where he died.

These and the like ends had many other great Favourits and Philosophers, who would not obey the unjust and inhumane Laws and commands of Princes and Monarchs, they died miserable and cruel deaths in recompence of all their services and good counsels they had given.

We will forbear to reckon up the great multitude of Vices and bad Customes which alwayes do follow and accompany Courtiers; how amongst them all things go by contraries, and all humane law and society is perverted and prevericated.

There are many in the Court that do vouchsafe

safe thee their Hat, that would willingly take thy Head from thy Shoulders, there are such that will make thee a Leg, that would be glad to carry a Leg of thee to thy Grave: They kiss many hands that they would willingly see cut off, there never wants one, I know not what, I do not understand it, I cannot tell how or when it was done.

With these and the like expressions they cause poor pretenders, or any other that hath business at Court, to go away murmuring and complaining.

If in the Court thou wilt be bad, thou canst not want companies of in any vice.

Wilt thou give thy self to Whoring, there are the principal Masters of it: Wilt thou quarrel or fight, there are the chief Duelists or Hectors: Wilt thou lie, there will not want those will approve and encourage thee therein? Wilt thou steal, rob, or pilfer? there thou shalt finde the most dextrous and subtil of the Trade, of whom thou mayest learn and commence Master! If thou wilt cheat at Cards or Dice there wants not provision for it I assure thee: if thou wilt swear false, thou shalt not want one to pay thee for it in conclusion: if thou wilt let lose the Reins of thy Appetite to all manner of sinful Vice in the World, there thou shalt finde the best (nay rather the worst) examples and pat-

patterns for it in the whole World. Here thou seest the portraiture of a multitude of Gallant and stately Courtiers, which is not a life, but a painful and large death.

In these and such like things do very many Youths pass their times, which is nothing but transitory deaths: Wilt thou understand what advantage ancient men do bring from Court, being past the age of action? Their Heads gray, their Teeth decayed, their Hands and Feet lame, with Cough and Rhumes, Pox, and Stone, wicked thoughts, and their Souls made black and bespotted with sin, to conclude there is little to be done in the Court, and much murmuring.

If thou wouldst know more at large the lives of Courtiers, read over the Books of *Don Antonio* and *Guevarra* Bishop of *Mondonedo*, and of *Aeneas Sylvio*, otherwise called Pope *pius*, who writ two excellent and exact Treatises of this effect, in which they do set forth to the life the gentle Courtiers; so that there cannot more or less be said then what they have done.

Let's leave the gallant, emulating, complementary, and contra-meaning Courtiers, in their so miserable and unquiet life, and return to our purpose, to contemplate briefly of the estate of Emperors, Monarches, Kings, and Princes, for whom (we may conjecture by

by the outward appearance) all the pleasures, delights, and good fortunes of the World were made; for if we do consider what man hath need of to make his life quiet, pleasant, and happy, and to enjoy this life in perpetual rest and contentment, it will appear to our outward view, that Nature hath provided more largely for Princes than for other men.

What thing can Man enjoy, & be more happy in this life, than in great Riches, abundance of Temporal Goods, Commands, Dignities, absolute power and free liberty to act good or evil, or shall please his own palate without contradiction, reprehension, or chastisement; power to run with loose Reins after all sorts of pleasures, delights, and pastimes, and to have at his will whatever his appetite or reason can desire.

All that can be acquired for mans contentment, his quiet and entertainment, as rich Cup-boards, Vessels of Gold and Silver to eat and drink in, the many delicious and various Meats, great, magnificent, and pompous services and furniture, rich Vestments; and all with a Royal neatness and order; with what ever else can be desired to delight the senses, and maintain the pleasures of Humane concupiscence, all which they have provided for them without asking, or taking care, even from the Cradle to the Crown.

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It's true, if we should look no farther then on the out-side of these glorious entertainments, we should be really perswaded that they alone do enjoy the pleasures and delights of this life, and that all others live in perpetual anguish and trouble; but if we make a further entrance into these things with a just ballance weight, and with a true Rule try them, we shall finde the same things which we count as steps to the height of felicity, and which will make them arrive to the top of happiness in this life.

These are the instruments and preparations of Vice, by which they become to be more unfortunate and miserable; of what validity are their rich garments and furniture, gallant, and honourable services, and delicate Viands, with all which they cannot defend themselves from the falsities and poysons which may be mixed in them by those about him: We have experience thereof in our dayes. Doth not *plataria* write, That one Pope was bewitched in his senses, with a paper that was given him by a Servant for a private use, to wipe.---

Others have been poysoned by the smoak of Torches and Candles.

We read in ancient Histories, that some Emperors durst not lie down to take their repose at night, till first they had searched the Beds, and diligently looked into all corners and re-

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tirements in their Bed-chambers, for fear of being murthered when they were sleeping, and changed their Lodging often.

The History of our Times can declare the like of that Tirant *CROMWELL*, who was a diligent searcher, as above-mentioned, and often few of his own family knew where, or in what Room he lay: What a terrible, gnawing, and continual troublesome, waking Worm is a guilty Conscience?

Others there are who never would consent a Barber or Chirurgeon should come near their Faces to shave their Beards, lest they should cut their Throats.

The Kings of our Times are so jealous that they dare not eat a bit without a Taster. Were it not better, saith *Julius Cæsar*, Dye at once, then live subject to so many jealousies and fears: But what felicity can any man enjoy that hath so many thousands of men at his charge, under his government and protection: He must watch and hear the complaints and petitions, and seek the welfare of all, inviting with his clemency and liberality some to be good, and forcing others to be so with rigour and justice: He must not be less solicitous to procure and maintain the peace and quiet of his people, then couragious and valiant to defend them from the assaults in roads and treacheries of their Enemies, without setting

ting down many other the like calamities and cares, which attend and surround the Royal Crowns and Scepters of Kings and Princes; they command all, but for the most part one or two governs them.

*Poggio Florentino* in a Discourse which he makes concerning the wicked Princes and their infidelity, they commonly suffer themselves to be governed (or led on) by three sorts of people, with which they converse which are most pleasing to them, and which are most familiar with them and approved by them.

To begin with Flatterers, which deserve the first place, and because they are Capital enemies to the truth, they bewitch their Souls and poyson their dispositions with such pestiferous and dangerous potions of tyranny, folly, and vice, that all their Subjects feel the smart thereof: They call their folly and rashness, prudence; their cruelty, Justice; their dissolute luxuries and uncleanness, gentle sports: If they are covetous they say they are provident: If they are prodigal, they call them liberal; so that there is no vice in a King or Prince, which they know not how to mask, paint, and glose, under colour of some vertue.

The second are the Master-builders and inventors of Taxes, Excises, and Impositions, the



the which sleep not day nor night, to invent some new strange way to get money out of the common people for their Lords and Masters: These invent new Dignities and Honours to be bought: These take away, diminish, and cut them short again: These petition for confiscations and condemnations against other men; all their study, diligence, and care, is to gather together, win, obtain, and procure, the Lands, Goods, and Inheritances of the poor people.

There is another kinde of men, which under the pretence and covert of good, make of themselves honourable Hypocrites, who have their aspect and reach so large; that they are alwayes entrapping and discussing other mens lives and actions, seeming to be Reformers and Enemies to vice; they denounce against some good men, and raise lies against others.

These approve such wickednesses, and not onely are cause of mens loosing their Estates, but many times of their lives, who have deserved no such punishment for what alleadged against them, neither from God nor Man, for which cause the Ancients held a custome (as *He oti mo* relates.) to condemn for Devils and Enemies of their common weal (after their deaths) those Princes which in their Reins had ill governed the people, and basely spent their

their Revenues (as England may dearly lament in our age, but then there was no King in *Israel*.)

Also they were wont to congregare in their Temples with their Heathen-priests, to petition their Gods not to take such Rulers into their Society or Community, but to condemn them to infernal Furies, to be tormented and chastised.

This custome was not onely anciently used, but of latter years (yet not amongst true Christians) they had certain proper Curses and Execrations against such wicked protectors of the people, as *Antonio de Guevarra* denotes, who was Choronist to the Emperor of a Vice-Roy of *Sicilia*, upon whole Tombe in revenge of his many Tirannies and base abuses they writ as followes.

*Qui propter nos homines, et propter  
Nostrum salutem, Descendit ad inferos.*

Truly by this little I have written, mayest thou see the miseries and perplexities with which Royal Scepters are encompassed, these Thornes are hidden under covert of these beautiful Crownes of Gold, and seeming Rose-Beds of Government, the which often are, and ever ought to

to be green, fresh, and beautiful, without withering; that they may afford content, favour, and sent to all, be a continual light and good example, like a bright shining Lamp to the whole World, for if they are infected with any muddy Vice, if any necessary thing be wanting to a Lamp, it presently burns sadly and dim, a man had rather be in the dark then have such a light, like the wickedness of *princes*.

How much the greater, or how much the more sinful their Vices are, so much the more are they worthy to be reprehended and reprov'd for them; for as *Plato* sayes, It's not onely one sin to them in the action, but a second sin, and more dangerous in the Example; so that if it is a hard thing for any man to be good, (as *Hesiod* said) it is sure a greater difficulty for a prince to be so, for the abundance of delights, pleasures, and honors which they enjoy, are rather Fewel to encrease, then Water to assuage the burning heat of Vice.

Man-kinde for the most part is apt to surfeit himself, and wish to make his perpetual abode in these and the like superfluous delights and dainties: But it will be first convenient that they that do attempt (especially *Princes*) to give themselves  
over

over to Worldly pleasures, or set themselves upon the delights thereof, that they well understand the natures of Vices.

What a vertuous man sure was *Saul* befor he came to be King of *Israel*? How was he praised and esteemed by the Holy Spirit in the Holy Scripture, and was chosen of God for that Royal Dignity and Charge. But how soon was the Sun of his Justice, Truth, and Obedience, Eclipsed? How Glorious, Magnificent, and Just, was the beginning of the Reign of *Solomon*? What gallant symtomes did he shew of a vertuous King; but he no sooner opened the Gates to Royal pleasures, delights, and pastimes, but he fell into the hands of evil Women, who rob'd him of his senses, riches, and religion.

Of twenty two Kings of *Judab*, onely five or six did persevere in vertue and goodness unto their lives ends: And if thou wilt make a diligent search into the lives of the Kings of *Israel*, from *Jeroboam* the Son of *Nebat*, there were 19 in all; there was none of them that Reign'd well, or pleased God in their lives, and by that means brought their business to an ill period.

If we consider the estates of the *Assyri-*

ans, Persians, Greeks, and Egyptians, we finde more evil then good amongst them: If we consider what were the Roman Emperors, having so many flourishing Kingdoms, such large and fertile Provinces under their commands, we shall finde them all consumed in Vices, filled with Cruelties, and wrapped up in Unclean-ness, that it is a horror to read their infamous lives in the Histories.

Oh what a magnificent glory was it to see the flourishing estate of the Roman Republick, before *Sylla* and *Marius* turmoiled and disquieted it, before *Catiline* and *Catullus* troubled it, before *Julius Caesar* and *Pompey* vexed it with civil wars, before *Augustus* and *Marco Antonio* endeavoured its destruction, before *Tiberius* and *Caligula* defamed it, and before *Nero* and *Domician* corrupted it: For although they enriched and enlarged its Territories, by adding great and large Kingdoms to its Dominions, yet of far more and greater consequence were the vices and ill customs which were introduced with them to the publick detriment, for the Riches and Goods they spent and lost, but the Vices remained still on foot as absolute Lords of their Common-weal.

What Memorial is there in *Rome* now of  
*Romulus*

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*Romulus* that founded it? Or of *Numa Pempilio*, that built the great Capitol, or of *Anco Marzio* that did surround it with Walls, or of *Brutus* that freed it from Tyrants, of *Camilio* that put the Gauls or French to flight: Do not these examples, &c. which have been hinted, plainly make appear to our view, what chance what happiness attend Supreme Magistrates, and how that Kings and Princes are more subject to the great changes and assaults of Fortune, then any other men in the World; for very often the third of their lives is more in danger to be cut thereby then any private person, and that when they think themselves most secure.

The infamy which doth follow evil Princes, their Vices remaining upon Record in Histories, is a thing that they should have respect to, much more then to the evil reports and back-bitings of evil principled men: For the last can onely defame them living; but the first, which is History, tells and makes odious their vicious lives to all following Generations, which being well pondered and weighed by *Dioclesian* and other Emperors, considering the troubles which do attend Princes, they set at naught their Crowns

and Scepters, abhorred to live in command, and govern where so vanities and troubles were attendants, but retired themselves to a Countrey life, rather desiring to sequester themselves all their dayes, and spend the remainder of their lives in that pleasant and peaceable solitude, then to enjoy the utmost of delights and pleasures, which at best are but weak, deceitful, and perishing enjoyments.

But now it is time we leave the temporal Princes, and turn to treat something of Spiritual Lords, beginning with them that counts themselves the Heads of the Church of *Rome*, the Popes, the Patriarchs of the *Greek Church*, Arch-Bishops, and Bishops, &c.

Would not a man think that they are happy and fortunate in this World, they enjoy the greatest Dignities in the Earth, they gain what they have, and sustain it without dint of Sword, preserve themselves in it without much danger or labor, most Christian Monarchs do reverence and honour them, and kiss their feet, they abound in Riches, and are full of Dignities and Honours, although *St. Peter* and the Apostles whom they represent, were true and lively patterns and examples of poverty,

verty, yet if thou considerest well, and lookest to the end of the Tragedy, thou wilt not onely not count them happy, but thou wilt loose the appetitious desire of wishing to enjoy their great estate, or to be Pope, Patriarck, Arch-Bishop, or Bishop, but out of a pure charity thou wouldest bewail them; for that Pope or Bishops, &c. that will govern the Church according to the rules, lawes, and precepts, prescribed by God himself, must be like a publick Slave or Servant, venture his life to save that of others, esteem little of his own health to preserve that of his Neighbours: He must watch whilest others sleep, set Spies, and have his Ambushments all the World over, never be without care or quiet, that a moment of their lives may not pass without profit to the whole, that Sathan with his entrapments do not beguile or disturb their Flock.

And if it be so as Saint *John Chrysostome* saith, in a Commentary of *St. Pauls* Epistle to the *Hebrews*, that a Curate or Rector of one onely Church is saved with much difficulty; by reason of the great charge of Souls that lies upon him.

What danger doth he run that is in a higher place, and is Bishop of a thousand

Congregations, or more; where shall his portion be, if he be negligent to see so many thousand souls fed? which being well considered and experimented by Pope Adrian, a Learned man in his way; who was wont to say, and that weeping, (but to his most particular Friends) *That amongst all estates of the World, none seemed to him more miserable, or of a more dangerous condition, then that in which he was, of Pope; For although such Dignities have their Foot-Cloaths and Canopies, &c. of State very rich, adorned with Gold and precious Stones, so gallant, sumptuous, and full of pomp, that no more cannot be.*

All this Noble provision, all this Royal State, unto the foot of which no man (forsooth) must approach but on his knees, is full of sharp Thornes, the rich Mantle they wear is loined with Prickles, and Cares like sharpest pointed Needles, the burthen is so heavy to bear, that it makes the back bend and grow crooked, even of the most strong and stout hearted man; for that rich triple Crown and Diadem which encompasseth thy Head, may better be called a flame, that burnes and consumes the strength and Soul.

These are the words of Pope Adrian; which

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which well considered, I believe there would be very few strive to attain to that place and dignity.

It is such a charge, that no honest man can deal with; *For he must uphold all profitable errors, and maintain things (if advantageous) contrary to his own Genuous:* But it's time to leave the chief heads of the Church, and their weighty charges, and turn to the inferiour Members, who are sick of the same disease; and to contemplate them more near.

Let's first consider what the Priests of the Gentiles were, and let's compare these with ours, that we who are enlightened with Evangelical faith, and suck the sincere Milk of Christianity, may be troubled and ashamed, and learn of such who should be taught by us.

It is a certain and confirmed truth, That the Priests of the Heathen were chosen of the most learned and known of the Heathen, of the best and most famous: As we read of the Priests of the *Egyptians*, the which were maintained at the publick charge, and never spent their time in any other thing then (after their Duties and Ceremony ended) in Philosophy, and searching out the secrets of Nature, from which honest and vertuous imployments, pro-

proceeded a singular and notable profit and benefit to all posterity; for as *Aristotle* writes, *They were the first inventors of Mathematical Arts, their lives were so orderly, good, and vertuous, and their Doctrine so admirable, that Lycurgus Pythagorous, Plato, Democritus, and the greatest part of the ancient Greek Philosophers, left their Countries, their Houses, their Wives, their Children, and their Academies, to goe and learn of the Egyptian Priests.*

The very same custome they used amongst the Priests in *Babylon*, which were called *Caldeans*: What spare time they had, their Ceremonies ended, they imployed in studying Philosophy, and the secrets of the Heavens; so that as *Diodorus Siculo* writes, We owe to them the invention of Astrology, and the greatest secrets of Astronomy, which they found out with extraordinary care and labour.

Also, the *Persians* had Priests which they called Magicians, which is as much as to say, *Wise men*; which they so much loved, honoured, and respected, for their good lives, as well as for their excellent Doctrine.

In their most urgent occasions and in their

their greatest necessities, they ran to them as if they had been Gods on Earth.

The *Indians*, as by the following Discourse, had their priests, which they called *Gymnosophists*, of such excellent learning, and such just and vertuous lives, that they alone were sufficient to confound, alay, and abase the pride of that great Tirant *Alexander*, as *Plutarch* writes, who was determined to make desolate their Countries, to kill and destroy whatever he found in them.

But when he heard these wise men, who like noble Heroes came to plead for their Country, he did not onely not do it, but he bestowed upon them great Treasure, and let them all live in their ancient freedome and liberty.

Also the ancient *French* (then called *Gaules*) before Christianity was preached amongst them, as *Julias Caesars* in his Commentaries writes, They had Priests which they called *Men of Lives*, which were men of great Austeritv and much knowledge, for the which they were honoured as Gods.

The time that they could spare from their usual Ceremonies, they employed in teaching Children and instructing Youth, disputing the Immortality of the Soul,



Soul, the Motions of the Heavens, the Circumference of the Globe of the Earth, the *principium*; Beings and Natures of things.

In these and the like profitable labours and studies, did these good men employ their vacant hours, not suffering one moment to pass which they did not improve for the common good.

Here thou seest the condition and the life these men did lead, these were their usual employments: In these vertuous actions did they spend their times, who though Priests, yet Heathen Priests, without true Faith, true Law, or the true God, without hopes of a future and better life, and without fear of chastisement; which we believe God can when he pleaseth lay upon us.

Now let us compare with what hath been said, the Lives, Customs, and Occupations, of our Ministers and Priests; and (I doubt) we shall finde, that these Heathens will rejoyce one day against them to be their accusers and condemners for the wicked life very many of them lead. I speak against the bad, and their Vices, and not against the good, or the

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the Priestly Function; for I well understand and know, that there are many good and learned Shepherds, who with true Christian diligence are ever watchful over their Flocks, which have a strict and continual care over their Foldes, gently feeding them at seasonable times; and as is most agreeable to Gods holy word.

I also know, That in all Christian Universities there are many excellent Doctors, who with their holy understandings, lives, and Doctrines, do like so many resplendent Jems adorn and beautifie our Europe.

But how many Church-men are there in the World? I wish we have not too many false, seducing, ignorant, and scandalous Teachers amongst us in England: But I am sure they have exceeding many in the Roman Church, of whom I shall give you a Character, given them by one of their own Church, who are so nursed and fed up in ignorance and fooleries that they hardly can read over their Mass, therefore they murmur it betwixt their Teeth, *That their ignorance may not be discerned.*

Now if they cannot read, how shall they be able to understand the Dignity,  
Ver-

Vertue, and Efficacie, of the holy Sacraments?

How many Pastors are there this day in the World that understand better how to Court Ladies, and take pleasures in other Vanities, then to unfold the difficult questions of *predestination*, *free-will*, and others, which the holy Scripture sets forth Against these the Prophet *Ezekiel* propounds a woe, saying in the 34 Chap. 2, 3<sup>d</sup> vers. *That they spent their time more in feeding themselves then their Flocks, and instead of gently leading them in plentiful pastures, they eat the Fat cloathed themselves with the Wool, killed them that were fed, but they cared not to feed the Flock*

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In their most urgent occasions and in their

blood and sustenance of the poor Sheep, spend the Churches Revenues in pomps, delights, sports, and other exercises, instead of maintaining the poor, relieving and marrying Orphans and poor Maides, (as *Saint Nicholas* did) who gave, and they knew not who did give it, for the instruction of Youths in the Liberal Arts, maintain them in Universities to learn the Sciences, both Divine and Humane: But our God, which is just in his Judgements, brings these unjust Stewards and vain spenders of his Goods to account, when they least think on it.

It is certain there are many priests that are chosen amongst them, as *Julius Caesar* in his Commentaries writes, They had Priests which they called *Men of Lives*, which were men of great Austerity and much knowledge, for the which they were honoured as Gods.

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And in another place, such are called dumb Dogs, blinde, and sloathful Teachers, that cannot, or dare not, bark at the Wolf *Sathan*: They are very curious to seek out any thing that may make for their pleasures of Hunting, Hawking, and glutting their paunches; but little, or no care do they take to seek out a good pastor for the Flock of Christ, who one day will call them to account for their charge, and make them dearly pay for those which are lost through their carelesness and neglect; in conclusion, these are true Leaches, whose principal purpose is to suck the blood

blood and sustenance of the poor Sheep, spend the Churches Revenues in pomps, delights, sports, and other exercises, instead of maintaining the poor, relieving and marrying Orphans and poor Maides, (as *Saint Nicholas* did) who gave, and they knew not who did give it, for the instruction of Youths in the Liberal Arts, maintain them in Universities to learn the Sciences, both Divine and Humane: But our God, which is just in his Judgements, brings these unjust Stewards and vain spenders of his Goods to account, when they least think on it.

It is certain there are many priests that have gathered the fruits of their Benefices, consumed and spent their Rents and Tythes twenty years together, and have not visited their poor Flocks not three times, which they recommend to foolish and ignorant Curates: And let them be never such ideots, yet he that will officiate cheapest, he shall have the place; for the which if God be not the more mercifull, it were just in him, that they who serve God by their blinde proxies, (it may be to the destruction of many Souls) should be condemned to suffer personally Eternal pains, which being well contemplated

plated by holy Saint Barnard in his 33 Sermon upon the *Canticles*, being very angry with them, he complains much against their excessive pomps and superfluous delights, and paints them out in such lively Colours as their dishonest and vicious lives do deserve, which he doth with a more Divine then Humane penzill, saying; *There reignes in the whole body of the Church a pestilential spot and contagion, which cannot easily be healed and blotted out: The Ministers and Servants of Jesus Christ do serve Anti-Christ, they go very much decked and honoured with the Goods of the Lord, but do not serve the Lord: Out of his Treasures do they take the Garments of unrighteousness, which thou seest they every day wear, from hence they have the Gold with which they adorn their Saddle, Trappings, Spurs, and Stirrups; hence they have the rich Furniture for their Houses and retirements, which are far better adorned then the Churches, they have all their charge, and their Spurs are better gilded then their Altars, from hence they fill their Tables with sumptuous Banquets and delicate Viands, and also their Cup-boards of Gold and plate. The Gormandizing Gluttonies and Drunkenness which they so*

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frequently use do all flow from hence, even from the peculiar Treasure of God, from that which he hath set apart as it were more particularly for his own use, and he concludes, saying; That they may come to enjoy without fear, rule, or measure these and many other delights, pastimes, pleasures, they by one meanes or other make the Prelates, Presbyters, Arch-Deans, Deans, Bishops, Arch-Bishops, to become their friends.

The said Saint Barnard being afterwards incenced with anger and holy zeal, in a Sermon which he made in the Synod concerning prelates and Ministers, he did not send to them, but face to face he told them of the fore-going Enormities, and openly declared to them, That this was not the way to direct, dress, and adorn, the *Spouse of Jesus Christ*, but rob her of that she had, and leave her naked; not to preserve, but to destroy her; this is not to maintain, uphold, and defend her, but to spoil, make havock of her, and betray her into the hands of her Enemies; not to instruct her and her Children, but to perplex and weary her; not to document her, but to prophane her; this is not to feed the Flock of Christ, but to

destroy it. These are the words of that holy man to the Ecclesiasticks of his time, when they did not lead such wicked lives as in our dayes they do.

Saint Peter and Saint John said they had neither Gold nor Silver to give to the poor man that begged at the Gate of the Temple.

If they should see their successors, but not their imitators, how they flourish in Courts, what glory and state they take upon them, how they goe cloathed in Silks, perfumed with Musks and Amber, in Coaches, and on Horse-back like Saint George, lying at ease in the magnificent palaces of Kings and Princes, when they themselves were the most part of their lives lodged in the Prisons, Castles, and Dungeons of Tyrants; what think you would they do? what would they say? what can these men expect, but that the Lord will come with his Scourge, and whipt them out of the Temple, these Merchants, sellers of the Offices and Benefices of his Church.

If we will diligently search and enquire into the lives and conditions of those that have a hand in the Government of Com-

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monwealths, how many miseries and evils shall we find them subject to, though it appears to be the most necessary and free life, and the most notable entertainment that Man can enjoy, yet for all that we shall perceive that it hath its troubles, its turmoils, and afflictions, as all others have, and though it have some quiet pleasure and contentment with the honour and respect that every one gives them, yet this condition is so brittle, frail, and transitory, that for the most part it happens to them, as with hot swellings of wounds or inflammations, and other infirmities which do breed and ingender in a mans body.

Every one will needs see, touch, and prescribe his remedy: Even so those Judges and Senators must act all publickly; for although they would, they cannot, nay, they dare not, hide from the people the least of their designs; for the multitude although they are not so wise as to give a good reason of things, yet they are not altogether so sottish, but they can give a guess at what is good and what is bad; for which reason commonly those that govern amongst them are subject to be like Players in an interlude, though they be sometimes honoured and respec-

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ted,



ated, yet they are often reviled, scoffed at, cast off, and rejected, to their utter shame and confusion; for the foolish and giddy-headed Rout, which *Plato* called a Monster which hath many Heads, its mutable, uncertain, and unstable, a mocker, a jeerer, a friend so much of deceitful jests, that it will as soon speak evil of one as praise him, without scence, or discretion, no friend to reason, but against it; its a Traytor, an obstinate fool; and above all, inconstant.

Such must they be in secret as in publick, those that govern, if they will well command this Beast the common Rout; for as they judge in publick Audience, even so are they judged in secret by all; even in the greatest and most important businesses, as in the affairs of less importance, their never wants this evil, but alwayes in Commonwealths they have contradictions.

As *Plutarch* in his politicks expresses, the *Athenians* murmured against their *Simonides*, because he spake high, the *Thebans* accused *Paniculas*, because he did spit much; the *Lacedemonians* blamed their *Lycurgus*, because he alwayes hung down

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down his head; the sleeping of *Scipio* troubled the *Romans*, because he snorted much; those of *Utica* defamed good *Cato*, because he eat in haste, and with both his Jawes; and they esteemed *Pompey* ill nurtured and very uncivil, because he scratched himself onely with one Finger; the *Carthaginians* spake evil of *Hannibal*, because he alwayes went unlaced and open at his stomach; others jeered at *Julius Cesar*, because he went ungirt.

All this is but a small matter in respect of what the Commons in Commonwealths have put upon their Leaders, in comparison of the multitude of their Senators they have persecuted, banished, and put to death, in recompence of the many services they have done for them, and the many miseries, afflictions, and troubles they have sustained for them and their Country.

If that great Greek Orator *Demosthenes* should arise at this time, well might he say over again what he once said in this case, complain of the peoples ingratitude; for after he had been a firm shield, defence, and protection to his Countrey, and a Real deliverance to the City of *Athens*,

*thens*, he was by the Rout unjustly banished, as if he had been a Thief or Malefactor: *Socrates* was bewitched, *Hannibal* was so evil treated of his Countrey-men, that he was forced to banish, or absent himself from them, and wander through the World begging, and miserably ended his dayes.

Even so the *Romans* served *Camillo*, the *Greeks* *Lycurgus* and *Solon*; one of the which was stoned to death, and the other (after one Eye plucked out) banished a Murtherer.

*Moses* and many other Saints often had experience of the mad fury of the giddy-headed multitude; but if they lived in our dayes they might complain a thousand times more then in their dayes they had occasion.

But as we do breath forth and openly proclaim the fooleries and mis-deeds of the giddy and fickle-headed Commons, it is not reason we should hide the errors and vanities of many Judges and Governours of the people, how they become wicked and corrupted, amongst which some are unjust out of fear of distasting a Prince or great Lord, and do as *Pilate* did, not incur the anger of *Tiberius Caesar*,

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for, he condemned to death the spotless Lamb Christ Jesus.

Others are corrupted by love, friendship, and favour, as *Herod* the Tetrarch, who for love to please the foolish fancy of a Maid, condemned to death innocent Saint *John Baptist*, although he knew he was blameless: Others are led out of the way by a mortal rancor and hatred that possesseth them: As that Prince and High-priest, who commanded *St. Paul* to be smitten on the face whilest he was pleading at the Bar in his own defence: Other whiles they are bribed and blinded with Gold and Silver; as the Son of that great prophet *Samuel*.

This is such a contagious Disease, is taking, and of great account, and that even amongst the most precise; all with a good will do receive presents, says the prophet; all holds out their hands for gifts; as the physician if little money, little health: they observe not the course of Justice towards Orphans, neither do they judge aright the cause of the Widdows.

And in another place he sayes, Woe be to you that suffer your selves to be corrupted and suborned with bribes, intreaties,

ties, rancor, or friendship; and for the same do make of the good evil, and of the evil good, of darkneis light, and of light darkness.

Cursed be ye that do not judge according to the justnes of the cause, but look-est upon the persons; and givest Sentence according to the gifts with which ye are bribed; ye that shut your Eyes to equity, and set them wide open to bribes; ye that do not guide your selves according to the dictates of Reason, but according to your affections, payment, and according as your own appetites or wills shall rule; ye are very diligent in rich mens concerns, but do delay, neglect, and defer the causes of the poor; ye are very sharp and aspier against the poor man; but soft and flexible if against the rich; which brings me to what the wise man said, That if the poor man speak no man will hear, but asks who was it? If the rich man speaks, every one sayes such a man speaks well; Oh how gallantly hath he spoken; every one is pleased with his Language, every one praises him to the heighth: All is but a Scifer, all is Air in a poor man, in respect of the pretences of these great men, in respect also of the Wormes of preferment which gnawes the Entrailes of  
such

such as are trusted in this publick Honour and Dignity; for they presently would their Sons what the Mother of the Sons of Zebede desired hers might be, command Lord that my two Sons may sit one at thy Right-hand, and the other at thy Left-hand in the Kingdom of Heaven; even so do they desire that their Children may succeed them in their Governments and precedencies, although oftentimes they are simple and incapable.

The Prophet *Jeremiah* speaks of the Judges and Magistrates (especially of Common-wealths) that they enriched, ennobled themselves, and endeavoured to speak their own ends, before they would judge the cause of the Orphans and poor.

Is it not reason, saith the Holy Ghost, that I should avenge my self of such men? Hear what the holy Spirit sentenceth by the mouth of Saint *James* against them at the day of judgement:

Seeing thou haste destroyed the innocent and just, and thou haste spent thy time in all sorts of pastimes, delights, and pleasures, and ever haste endeavoured thy hearts content in this life.

It was all false, saith our Lord, for  
from

from henceforth thou shalt sigh, weep, groan, and howl, being surrounded with Torments; your Riches shall perish, your Garments the Moaths shall eat, your Gold and your Silver is rusted, and that rust shall rise up in judgement against you, shall eat and consume your flesh as a fire, because the tears, sighs, and groans of the Widdows and Fatherless came up to my Throne.

Here we see the complaints of the Prophets and holy Apostles against the corrupted and mercenary Judges: This is the Sentence which God hath pronounced against them and such evil doers.

Now there remains to our serious view nothing worth our notice, but how it fares with married people; what a contented life do they lead, after we have diligently searched the lives of the principal conditions of the World; it is a certain and known thing that if we will in our phantasies imagine, or compose in our understandings, an *Idea*, pattern, or copy of a happy Marriage, well endowed with all things can be desired, as *Plato* did in his *Republick*, or as Saint *AUGUSTINE* did his in *Civitate Dei*, that in appearance there is nothing in the World that can

can be compared to the delights, pleasures, pastimes, and quietness, which attend a Married life.

That this may be true no man can deny, for with them the good and bad fortune is in common; each participates in the others condition; the Bed is common, the Children common, there is such a conformity betwixt them, their hearts, mindes, and affections; so that two bodies, two souls, seem to be one; and if we do receive a contentment, a pleasure, and a delight, when we impart to our intimate friends, our negotiations and our passages: How much greater delight and hearts-ease must it be to declare fully what happens to us, to unburden our breasts, to ease our Spirits in the bosome of such friends, which are tied to us with such an undissolvable knot of charity and love, who we may as confidently trust as our own bosomes, making them Treasurers and loyal Keepers of the greatest and most valid secrets of our hearts, not hiding from them the uttermost thoughts of our souls.

What greater testimony can there be of a true, perfect, and perpetual love, then for a Woman to leave Father, Mother, Sisters, Brothers, and Kindred; and even seem

seem to be an enemy to her self, to follow the Husband that loves, honours, and respects her, so great is her affection, that she despises and sets at naught all other things: She desires nothing more then her Husbands content and welfare; If he be rich, she will so far as in her lies, preserve his Estate; if he be poor, she studies more then how she shall encrease his Estate.

In this she imployes her time and the industry with which Nature hath endued him, to help him and prevent his poverty, she greatly rejoyceth to see her Husband enjoy prosperity and contentment: If troubles, crosses, and afflictions do come upon him, she helps to bear the burthen of his sorrowes, she comforts, accompanies, and secures him.

If a Married man will sit at home, or retire himself, he hath a Wife that continually will accompany, discourse with him; and with her loving entertainment expel from him all sorrow, grief, and melancholly: If he goes a Journey she accompanies him with her Eyes so far as her sight can reach, and being absent, she honours, desires, and expects him with tears, sighs, and complaints: When he  
re-

returns home again, she runs forth to receive, embrace, and entertain him, diligent to assist and undress him, inventing new and exquisite love-toyes and delights to content, and please him, by all the means and wayes she possible can; so that a good Wife seems to be an extraordinary gift and blessing, which God hath bestowed upon him for his pleasure, delight, content, and refreshment to his Youth, and for a help, comfort, and solace to his old age.

Nature can afford us but one Father and Mother, but Matrimony represents many to us, giving us Children that do honour, reverence, and love us, more then their own selves; for being young, they sport, they tumble, and play the little Apes, they play the Fools, prattle, and chatter, to give us content, to please our appetites, and increase our mirth with their innocent sports and pastimes; so that it is in appearance as if Dame Nature had bestowed on married people for their recreations, some Players of interludes, or delightful Jesters, to pass a great part of this miserable life; and when old Age comes upon us, which is a thing common, and of necessity must come upon all that live long; these little Monckies (as

I may say ) do ease and comfort the troubles of this life. They shut our Eyes when we die, and see us decently restored into the Earth from whence we were taken.

These are our Flesh, Blood, and Bones, when we look upon them we see our selves; so that the Father that hath his little Son before him, may say, He seeth his own portraiture, though in a smaller compass, in the face of the Child: In them we seem, as if we are born anew in the World; and although Age may load us heavily, and molest our quiet with Aches and pains, it very much cheers and bears up our drooping Spirits, when we see these little figures and portraictures of our own persons, which do cause and maintain a perpetual memory of us to remain, and by pre-creation of Children, like some fruitful Tree, from whose Trunk is cut plants, which grow up and produce many Trees and Plants.

All which, the Author hath fully discoursed in a Treatise which he brought to light the year before this, concerning the excellency and dignity of Marriage, in which, I think, he hath not omitted any thing that might set forth the honour and glory of holy Wed-lock; so I shall not  
turn

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turn so far from my present purpose, as to speak of that which I then so largely discoursed of.

But because the point I am about treats of the miseries and troubles which attend all estates and conditions of men in this World, it will not free this more then the rest.

I will declare in short what I have read hereof in several Authors, especially in that called *The Politick Mirrour*; but I and all of them must needs confess, that there are many sweets, delights, and pleasures in Wedlock; yet do but consider and poise with equal ballance the great care and charge thereof, you shall find many sharp Thornes and Prickles amongst these Rose-Beds, and sometimes sad storms and Tempests.

To prove the truth of this, look upon the *Athenians*, who were a people that were anciently in great esteem and honour in the world for their prudence and knowledge, seeing many Women that could not live with their Husbands, by reason of the Differences which continually rose betwixt them, they were forced to chuse a new sort of Judges in their Commonwealth, which they called *Over-seers*, and  
friendly



*friendly Composers of Differences*, whose Office it was to take Cognizance of all Discords betwixt Married Couples to reconcile them, and to use all means possible to make them friends.

The *Spartans* had also their Judges and Magistrates for this purpose, even to correct the foolish pride and vanities of Married Women, and to suppress the bold impudence of many of them: The *Romans* would not allot particular Judges for this; it is possible that they believed that men were not able to restrain the unbridled audacity of Women, (when they resolve upon any thing) they would rather seek succour of their Gods; for which cause they dedicated a Temple apart to the Goddess *Vici-placa*, in which they reconciled all Discords of Wed-lock: But who can (said they) with patience suffer the burthen that attends Matrimony, or bear with the fooleries and arrongancies of Women, or submit to the yoke of such an imperfect creature? Who can be able fully to satisfy the Carnal, as well as the disorderly appetite of rich cloaths and vanities of most Women?

Hath it not been an ancient saying amongst the *Greeks*, and is still used amongst us, That a Ship and a Woman ever are want-

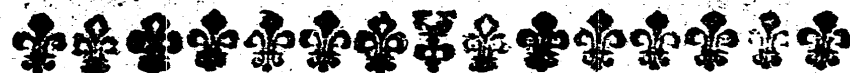
wanting one thing or other; if thou takest one of poor or of low condition, thy kindred and friends will disrespect her, and as little esteem thee; if she be rich she will strive to make thee her slave and vassal; for when thou thinkest to marry one of thy equal, thou takest one that thou canst not command; if she be unhandsome, thou canst not love her, if she be beautifull thou art sure never to want companions and friends at home; a fair woman is a Fortresse that every one desires to be commander of, all lay seige, and battery against it, Oh what a difficult thing it is to keep that, which all men desire, and use their uttermost wits to steal, procure and enjoy: behold said *Guillermo Periera* a jealous man, the great danger in which I leave thee; the head which thou now hast of a round forme, may be turned into a square shape, meaning in plaine termes thou mayest be cornuted; in conclusion, if she be rich she will be proud, if beautifull, there's ground for jealousy; if foul or ill shaped, there's matter of hatred and disaffection offers; for which cause *Diponates* as a deep sufferer in the affaires of Wedlock; was wont to say, That married people had only two good dayes, the one was the Wedding day in which all is pleasure, contents and pastimes; the bride is fresh, beautified and chearfull; all new joyes or novelty is pleasing, in delights al-

wayes the begining is most apertitious and favory; the other is the day of death of a mans Wife, for the Snake being dead, her poyson dies with her; even so when the woman dies, the man is freed from a sharpe and hard servitude, in confirmation of this they produce a story of a young *Roman Gentleman* that the day after the Wedding, his friends finding him sad and pensative, after the enjoyment of his first nights pleasures, some of those that were most intimate with him and private, asked of him the cause of his sorrow, and why (he that had a Wife beautifull, rich and of noble Parentage) should be so sad! he stretched forth his Leg and pointing to his foot, he said, friends you well may see, how well made and fashionable my Shooe is, but none of ye know where it pinches me; *Philemon* affirmer, *That a Wife is an inexcusable evil to a Husband*; for its a difficult thing to find a good Woman; therefore saith the antient Proverbe in Spain: *Una buena muger, una buena Mula, una buena cabra, son tres malas Bestias*, a good Wife, a good Mule, and a good she goat, are three necessary evils; to make good this they produce *Plutarch* questioning; is there any thing more quick and nimble then the tongue of a Woman, any thing more biting or more pearcing then the injuries she expresses, more rash and indiscreet then

then her boldness, more execrable then her malice, more dangerous then her fury, more false or counterfeited then her teares, not to make a large relation of many other offences, the ill huswifrie and gadding abroad of many women, neglecting their Children, putting them to others to Nurse, and if they do bring them up at home, they are too often so perverse and wicked, by their Mothers example, document, and cockering, that they do not only hazard the losse of the Honours and Estates of their fathers, but their persons and lives also, leaving such a blot upon their families, which can never be blotted out, or taken away; of which evil *Augustus Caesar* feeling himselfe hurt and wounded, he wished that his Wife had never brought forth Children, he was wont to call his Empress, and his neece horseleaches that sucked, and wasted him, and his substance, to his great grieve and paine, (sure he had a bad wife and worse children) *Marcus Aurelius* one of the most wise and worthy Emperours that ever took Golden Cepter in hand, (well considering and understanding what passages there are, betwixt married people) being importuned by some friends to marry his Daughter, he gave them this answer; Do not salute or presse me any more about this matter, for if all the counsels of the wisest men were joyned together, and

refined in a Goldsmiths fire, they would not be sufficient to give a certain good and wholesome advice for making of a happy match or marriage; therefore how do I think that I alone should dispose of her so suddenly without advice and deliberation; Its now six years since that *Antonio Pio* made choice of me for his Son in law, and gave the Empire in marriage for dowry, we were both deceived, he in accepting me for Son in law, and I receiving his daughter for Wife, he was called *Pio*, because he was good and charitable to all, only to me (saith he) he was cruel and pitiless, for he gave me with a very little Lady, a bundance of bones; these portions, these bitter galls, and many others mixed with the pleasures of Wedlock; and if we would confess the truth, we cannot so easily marke, hide, paint over, and set forth, the gallantry, delights and pastimes thereof, if we weigh in the ballance against them the weighty burden of cares, travells, and troubles which married men undergo, it will be a great happyness if the Scales are equall, and the burden the lighter, which God grant to every man.

THE



The Third

## B O O K

OF THE

## Theatre of the World.

*Wherein is discoursed,*

Mans miseries more particularly and exactly to the end of his Dayes.

**L** E T S leave the Estates, conditions and degrees of men in their labours, travels, sorrows, and dealings, casting their nets and hookes in the maine Ocean of the World, and return to our commenced purpose of the miseries of Mankind; that we may more particularly give account of the remaining scourges, and afflictions with which nature doth chastise, whip, and torment Men; with which engines she endeavours to draw this vessel of Earth to the knowledge and love of God, were it not just, that man seeing the corruptions of all estates and degrees of the World, their contemptible and

some conditions and beings, that dead he is, nothing but a harbour for Wormes, a Corps, and being cast into the Grave, if after a time it be opened, gives such a horrible and contagious scent, that all that come neer or passe by stop their noses, that they may not be infected with it: were it not just, that affliction should come upon him, asswage his pride and allay the wicked motions of his heart, and bring him to a contemplation of his frailty, and thereby be afraid to offend his God; for our vile and impudent nature is grown to such a height that we do put our selves in defiance with God, as if we would fight the field with him, we break the fences, and cut through his true established Uniformity of Religion and worship, and by necessities born of our own fantastical braines, (as many seeming wise men do in our dayes) willfully and not for conscience withstand it, and do thereby (God send it be not laid to their charge) keep the people from unity, love and quietnesse: St. *Jerome* and St. *Austin* do affirme, that in their days the Word of God was in great esteeme, and published, that there was hardly a Nation in the World where there were not some Christians, even in the remotest parts thereof, but in our dayes, for our ingratitude and our manifold transgressions, God hath been pleased to turne his back upon us, overclouding the light of his Gospell, so that

that it appears in luster, only in the least quarter of the World our *Europe*, where it hardly enlightens two parts of three, and what is more to be lamented? is the multitude and diversity of Opinions which dayly are broached and fomented amongst Christians? in the which we find our selves every day more involved, for what one saith is white, others say is black, what some hold for day, others say is night, in fine there wants not those, who do make a lie, and Antichristian faith, of the truth of *Iesus Christ*, from which proceeds a great and strange evil, which is an exceeding cause of offence to ignorant persons, seeing some wise men affirme what others deny, knowing as they do that there is but one only truth, & that I can find it in no place more transparent then in the Church of *England*: For what others can say against her is not against any fundamentall truth, but against her decent Ornaments, and Divine order; God is the God of order; and appointed distinct Vestments for the Priests that served before Him in his Temple at *Jerusalem*; so that all ignorant people as well as knowing ought to shut their eyes and eares against all novelties, and stand stedfast first in the faith, but next in the practice of their forefathers, for had there been any error of consequence, so many wise men as lived in those days would have amended them, its true the Church may

to appearance run a great hazard in the depths of affliction, but shall never be devoured, drowned or destroyed, which as a miracle we have seen of our Church in her persecution and restauration; these Sects and Heresies going on as they do, well may we say that the fences of the pasture where the Flock of *Jesus Christ* were wont to be gathered together and fed, are broken down, and that Wolves are entred in, to destroy, disperse and devour the innocent Sheep, and all proceeds from the carelesness of their unwatchfull and disagreeing Pastors, who neglect to stop the gaps, mend up the fences, discover, withstand and hinder the growth and increase of this camelesse devouring and poisoning beast of Heresie; from whence it proceeds that many of the sheep have fled, and gone astray without a Shepherd; others are fed of ignorant and blind Shepherds, which are hired for a small matter of money, and are in danger of being lost, because the chiefe Pastors take no care to overlook them, and for those that remain together in the fold and pasture of Christ, are at the point of hazard to be parted and mislead from the true way; and certainly if we could see with our corporall eyes at once, the great and apparent danger that all Christendome is in at this day, if it were possible to number the multitude of Soules which are dayly in danger to be lost

lost by these Sects, Schismes, & Heresies, it must needs make a mans haire stand upright, with amazement,

Tell me truly Gentle Reader, is there any manner of chastisement, scourge, torment, anguish, or sorrow? of which we have not tasted in our dayes, with which God hath not assayed to awaken us.

I will not refraine to wright somewhat, and begin with the cruell wares and great effusions of Blood which hath been amongst us within this fifty or threescore yeares; although I have written thereof in another Treatise, and the memorial thereof is so fresh that the blood is hardly stench'd of the wounds which hath been so deeply cut amongst Christians; the great multitude of people (as well men as women) which wander as vagabonds from Country to Province and from Citty to Village, forcibly banished from their Countrys, Parents, and houses, with the distressed Mothers laden with their sad Orphans, who by the diligence, fury, and cruelty of their Enemies; are forced to fly from the burning flame, and to seek out some ease, house, or repose for themselves, and their hunger bitten infants, nay, and often cannot find it, these may be sufficient witnesses of the many strange and bitter evils which attend War, what greater grieve then to see the streetes filled with such kind of sorrow.



full and afflicted people; what conscience, or continency of life can they have, who are the cause of such Tragedies, when they shall here the teares, sighs, and out-cryes of such miserable Creatures; especially when they shall consider that there is a full and particular account to be given of all the blood that unjustly or maliciously hath been or shall be shed, from *Abell* who was the first man that dyed, unto the last that shall die in the World, as the holy spirit of God teacheth us in the Sacred Scriptures.

If we have felt the fatal stroke of War amongst us, which is one of the principall messengers of Gods wrath, there is another which is the Pestilence, which hath not been wanting in our dayes, for God according to our hardnesse of heart and impenitence proceeds with us by degrees, either increasing or diminishing the chastisement: I have read of the most strange wonderfull Plagues, and contagions that have hapned in former ages, the which we will compare with those of our times; that we may come to see and understand that when God is highly offended, whets and sharpens the sword of his anger and fury against us, all other Creatures are overtaken with the irefull stroke thereof; Many Authors worthy of Credit, have written that the Citizens of *Constantinople* were visited, with such a strange kind of horrible Pestilence, that

that those that were smitten therewith, they imagined that they were slaine by the hand of a neighbour or friend, and being fallen into this frenzie, they dyed distracted, being only posses'd with this fear, that they believd their deaths wound proceeded from another man: There was in the dayes of *Heraclius* such a mortall Plague in *Romania*, that in few dayes there dyed many thousand men, the fury and frenzie of the contagion was so great, that the most part of those that were stricken therewith cast themselves into the river *Tiber* to assuage the exceeding heat, which like a red hot Iron, consumed their very entrails.

*Tucidides* a Greek Author, writes that in his time there happened in *Grecia* such a contagious corruption of aire, that an infinite number of people dyed, without any remedy that could be found to mittygate or cure the disease; and relates another thing more admirable and strange, that if any one recovered health and escaped that venemous infirmity, they remained without any remembrance of what was past, even to the forgetting of Fathers Children, & of Childrens Parents.

*Marcus Aurellius* an Author worthy of credit, wrights that there happened in his dayes so great a Plague in *Italy* that the Historians attempting to wright thereof, said it was more easie for them to number those that were living, then to give account of how



many dyed, the Souldiers of *Avidius Cassius* (a Generall under the Emperour *Marco Antonio*,) being in *Seleucia* a Citty appertaining to the Empire of *Babylon*; they made entrance into the Temple of *Apollo*, and finding there a certain Chest, they opened it, (expecting to find a great Treasure in it;) from which proceeded such a stinking corrupted pestiferous aire, that almost destroyed the regions of *Babylon*, from thence it flew to *Greece*, and thence to *Rome*, putrifying after such a manner the aire, that one third part of the people did not escape where it came; but to leave the antient Histories, and examine what hath happened since their time, and in our dayes, that we who do hold our selves to be Christians may learn to understand our own frailty & the great miseries to which we are subject with the scourges & great afflictions which God layeth upon us, and that God when his anger is kindled against our offences and extreame iniquities, lets fly the most cruell Darts and Arrowes of his justice against these Creatures, not omitting any kind of evils, afflictions, and torments, whereby to execute his wrath and vengeance, what better or greater prooffe can we have of this then that which we saw in the year 1628. in the *French Army*, which at that time besieged *Naples*, that men dyed before they thought they had been stricken with death, and this

curse

curse or Pestilence did not light upon the common souldiers alone, but executed its fury against the most choice commanders, that the Lords *Lautree*, of *Vandemon*, of *Moloe*, of *Laval*, of the *Chatrinera Grandmont*, and many other Persons of great quality, who I cannot call to mind without teares, the very same thing happened to the *English* when they took *Buloigne* from the *French*, that there arose such Pestilential disease amongst them in the Citty, that the living were not sufficient to bury the dead, for which cause the King of *England* could not find a Souldier in all his Country would go thither voluntarily but such as were prest & forced thither as offenders, for the more fresh men entered, so many more dyed, so that every corner of the streets was infected and corrupted with the stench of the dead Corpes which lay in every part of the City; A year after that King *Francis* of *France* marryed with *Donna Leonora de Austria*, there reigned in *Germany* such a mortall Plague, that all that were smitten therewith dyed within twenty four houres, swetting a most contagious humor, and a most horrid stinking matter, and although this evil began at the West end of the Empire, yet afterwards it extended it selfe throughout all *Germany* like a sweeping net that will catch all as it goes along, for before it pleased God to send a remedy, there dyed

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so many thousands, that many Provinces remained deserted, and uninhabited, for so great was the putrifaction of the aire that it left neither Creatures alive; and they write that at the same time that the Pestilence reigned, with the like fury it was predominant in *England*, in so much that with the venomous strength thereof, it did not only overcome & destroy men, but the Birds forsooke their Nests, Eggs, and young ones, the beasts their dens, and Caves, the Snakes and Moles went together in squadrons and companies, not being able to suffer the venomous infection that had entred even into the bowels of the earth; in the year 1546. the last day of May, in *Stife* a city in Province, began a most cruell and Pestilential contagion, which lasted nine moneths, and there dyed great multitudes of people of all sexes and ages, in so much that all their Churchyards were so fill'd with dead Corps, that there was no roome to receive any more, the greatest part of those that were infected the second day became frantick, and cast themselves into wells, or else from windowes, to others it gave a flux of blood from the nose, with violence like a running stream, the stopping of which & ending the life was all at once; it arrived to such a height of dissolution, that women great with child cast forth untimely births, at four moneths, both they and their innocent babes

babes dyed, being found full of tokens, and on one side black and blew like brused blood; in conclusion the contagion was so great that fathers left their children, and the women forsooke their husbands; mony and riches could not yeeld remedy to save the owners thereof from dying of famine, because it was hard to get a peice of bread, or a cup of water for money; and if in case they could procure food for sustenance, the Plague was grown so violent, that many were taken away with the meat in their mouthes, the fury of the evil was so great, that only looking upon one that was stricken; the infection instantly cleave to the party viewing and he dyed; so great was the contagion of the disease, and the corruption of the aire of the City, to what member of the body the venomous breath or vapour did come, there arose great swelling, carbuncles, mortally wounding sores, Oh what a horrible and lamentable thing it was to heare the sad storyes that a Physician tells, one who was ordered by the Governours to heal the sick; this contagion saith he was so sharp and perverse, that it could not be stopped, with blooding, Physick, medicines or any cordialls whatsoever; but it cut down destroyed and killed all it took hold of, in so much as he that was stricken therewith could expect nothing but death; for which cause there were several, that when they preceived themselves

themselves wounded with this mortal infection, they sowed themselves up in their winding sheetes; there thou mightest see ten thousand lye after that manner, expecting their last hour, that forced divorce; O parting, of those two so loving comforts the Soul and Body; all which he affirmed to have seen often done by many Persons, of all degrees; I my selfe in the year 1648. being in *Spain* (where many hundred thousands dyed that year) in several Provinces, but living in the City of *Sevill* there breake out about March a fearfull contagion or Plague; (where I was visited therewith;) to omit the relation of every particular sad spectacle I saw dayly, I shall only hint upon the principal passages, by which ye may judge the rest, there was every morning to be seen, not a street without many dead Corps in it cast out, not a house uninfected, so that the most retyred Carthusian Fryers which came neer none, dyed thereof; the Birds dyed in the cages, not for want of food, but of the infection; in one Hospital I was told by one that helped to bury the dead there, that they all judged there dyed in one night four thousand persons; it raged so much, and carried away so many people that all their burying places being filled, they were forced to load continually dead Corps in Carts, and bury them in the common fields, where they had four several burying

burying places, on each side of the City one; afterwards I had occasion often to take particular notice of one of them, (where some of our English were buried) it was neer alone Church in the fields, called *St. Sebastian*, over the door whereof I have many times read in Spanish, but in large legible Characters; without the bounds of this Church lieth buried in fifteen graves, forty and three thousand, many judged that in above four or five moneths there dyed three hundred thousand, but those that are more moderate write two hundred and odd thousand, it swept so cleer, that when they came to cleanse the City, they found in very many houses the last Person dead, and with the heat of Summer almost rotted in their beds; this Relation may appear to some a story, that in such a City as that, being but twenty three Parishes, should be such a mortality, truly I was eye witnesse to most of what is related, as many Merchants of our English Nation can affirme, and have no reason to give a false relation of that in which God hath been pleased to grant me so great a deliverance, for which ever magnified be his Holy Name.

But to proceed on our purpose there remains no other thing but to contemplate the other principal scourge of God, famine, a certain and diligent executioner of his justice, as he affirms by the Prophets and Apostles,

that he will make their Land barren, and unprofitable; so also our Saviour *Jesus Christ* telling his Disciples the sign that should forego the last day, after he had sayed men should kill one another, and one Kingdome should rise up and make War against another Nation, he addeth as a thing of greater degree of punishment, that there shall be great Pestilencies and mortall famines over all the World, for War, Pestilence, and famine are the strokes with which God commonly avengeth himself of wicked men, when he growes weary of of waiting for their too often late repentance.

Lets now see whether we have escaped the last, more then the first; I will not go about to write of the famines which commonly is known to have happened in *Europe*, *Asia*, and *Africa*, but will only relate the most memorable, which I find in the Historie both Divine and Pagan, to the end that they that live in this World, as in a Palace of delights, pleasures and pastimes, without tasting in the least of the calamities and miseries to which man is subject, may (when they see God shoot the arrows of his wrath against his Creatures) consider and understand the soveraign power and Omnipotency of their Creator; and contemplate the pittifull and sad condition of our nature which is subject to so many miseries: Lets begin with that which the *Romans* suffered at the generall destruction of *Italy*,

*Italy*, when *Alarico* a capital enemy to Mankind besieged *Rome*, they were brought to such a poor, low and famished condition, and to such an exceeding want of all things necessary, that they began first to eat the Horses, Dogges, Cats, Rats and Mice, and all other sorts of vermine they could find, and when these failed, they eat one another, the strongest devoured the weakest; it is a certain and wonderfull thing to consider, that when the justice of God followes, and puts us to a streight, that necessity brings us to such a point or resolution not to pardon even our best friends, the Father, the Son, or the Mother, the fruit of her Womb; The like happened in the siege of *Jerusalem*, as *Eusebius* sets it forth at large, but a more horrid and strange story followes, when *Scipio* besieged the City of *Numancia*, after he had attacked and cut off reliefe from them, he put them to such an extream necessity, and mortal and canine famine; that every day they sallied out and went to chase the *Romans*, (their besiegers) as hungry Dogs do savage beasts, to eat them; so that without any loathing they eat the flesh, and drank the blood of the *Romans* which they took, (not sparing one of them) with as great appetite as others would eat Beefe or Mutton, or drink at a cleer Fountain, even so he that fell into their hands, was presently ripped open, cleaved and quartered, and sold

in their Market by peices or retaile; so that one *Roman* amongst them, dead, was of more value then alive; in the 2. Kings 6. Chap 24. ver, &c. There is made mention of a great famine in *Samaria* in the time of *Elisha* the Prophet, (which exceeded that before mentioned) where there was such want of sustenance, that an Asses head was sold for fourscore peices of Silver, and the fourth part of a kab of Pigeons dung for five peices of Silver, but what was worse, and most inhumane of all, that having eaten all the provision they had, the Mothers eat their own Children; in so much that a woman of the City, complained to the King of *Israel*, as he went upon the Wall, that her neighbour would not stand to an agreement made betwixt them, which was to eat the first day her Child, and the next day the other womans; the which (saith she) I accomplished, for we boyled my son, and did eat him; I said unto her on the next day, give thy Son that we may eat him, and she hath hid him, the which the King hearing, rent his clothes, and behold he had Sackcloth within upon his flesh, &c. *Jesephus* in his seventh Book of the Warres of the *Jewes*, in the third Chapter, relates another accident much like this, but executed with more fury, and after a more strange manner; there was (saith he) in *Jerusalem* when it was besieged a Woman both noble and rich, which had hidden in a certain

certain house of the City part of her riches, and fed sparingly on what she had, which she could not long do in quiet, for the Souldiers of the Garrison in a short time robed her of what she had layed up in store; and if she intreated and begged for any thing to supply nature, and some did give her any, others immediately took it out of her hands; and even force the bit out of her mouth, then she seeing her selfe in such distresse, ready to dye for hunger, and without any hopes of remedy for to supply her necessity, she without consideration of what might appear best, began to arme her selfe against the wholesome lawes of nature, and considering a Child she had then at her breast began to cry out, saying, Oh unhappy and unfortunate Babe, or rather miserable mother, what can I do with thee? where shall I preserve thee? things run, and are so out of order, that if I save thy life, thou wilt be a slave to the *Romans*, therefore it will be better that thou maintain and relieve thy Mother, and afright the cursed Souldiers who have left me no hopes of remedy or comfort, be thou an example of pittie to ages to come, & move compassion in the hearts of those that shall be hereafter borne; these words being ended, she beheaded her Child, parted him in the middle, and put halfe on a Spit, roasted and eat it, and layed up the other halfe for another



time; she had no sooner ended this Tragedy, but the Souldiers came and smelling the roasted flesh, began to threaten her with present death, if she did not produce it, but she was so mad and besides her selfe, for what she had done, that without fear she desired nothing more then to accompany her Son in death, therefore she boldly said, be patient friends, for we have devided like brethren; which saying and doing, she brought forth the other halfe of the Child, and set it on the Table before them, with which sight the Souldiers being frightened, astonished, and confused, they felt such sorrow and pittie to possesse their hearts, that they could not speak a word for very shame; she on the contrary with a furious, and discomposed aspect, and cruel countenance, with a hoarse, and untuned, or unaccustomed voice, said to them, Sirs what is this, is it not the fruit of my body; is not here seen my wicked fact, why do not ye fall too, for I eat first? is it more irksome to you then to me, are ye more scrupulous then I, are ye more timorous, more mercifull then the mother that bare him, will not ye eat of what I have first tasted, and now will eat with you? but they not having power to see, and gaze upon so horrible and abominable spectacle, got out and fled, and left the miserable mother alone, with that small part which remained of her

Son,

Son, which was the only thing she had remaining of all her Goods; this is the perfect relation of *Josephus* translated word by word.

But there are many who will not be moved by the example of Antient Heathen stories, beleiving only what they see with their eyes, and touch with their own hands; such reape as much benefit by the reading or hearing antient Histories read, as a deaf man doth by Musick, I shall make it appear palpably here how God doth not spare us more then he did the ancients; especially when we provoke him with our sins, as we may see clearly in the following discourse, written by *Guillim Paradin* a man of great learning, and exquisite Doctrinall parts; in the Collection and reconciling of Histories, treating of the most memorable things of our times, saith; in the year 1528. men let loose the reines of their appetites to all manner of vices, and did so surround themselves therewith, that they utterly neglected to humble themselves, and turne to the Lord their God, although they felt the stroke of his justice upon them, in cruel and bloody Warre and effusions of blood, but rather they grew dayly more wicked, even to the height of all evils; for which cause God being angry with them, began to discharge the sharpest arrowes, and Darts of his wrath; he let fllve the shafts of his anger against *France*, with such a fury, that

M 4

every



every one thought final destruction was come upon that Kingdome, for there was so much want, so much necessity, such and so many calamities and miseries, that there is no History or memorial doth declare that ever any suffered so much affliction and want, as well of Bread and Wine, as of all other fruites of the earth, for the Plague came to such an extreame, that in five whole years, from 1528. not any of the four Seasons kept their natural course and order; and on the contrary there was such a confusion in them; that the spring came in Autumne, and Autumne in the Spring, the Summer in the time of winter, and winter in Summer time, yet Summer with his powerfull heat was of more force, and overcame all the other parts of the year; and put forth a double strength against its greatest opposite cold; so that in the most sharp and cold time of Winter, which is *Decemb. Janu. Febru.* when the ground should enjoy a quiet repose, while the seed roted in it, when it expected its natural season of cold, then there was so much heat, and the earth was so kindled, dried, and set on fire, that it was a very prodigious thing to see; for in all those five years, there was not the least Frost that lasted above two days, neither was it of so much strength as to freeze the Water in the least; with this unusuall heat, there bred multitudes of vermine in the very Bowels of the Earth, as Wormes, Snailles, Locusts,

Locusts, and many others; which devoured the tender grain before it did spring forth, before it came out of the shell, which was the cause that those Graines of Wheat which should multiply, and put forth each many stalkes, there sprung from them but one or two at most, and those so withered, weak, and dry, that in time of Harvest they did not gather the halfe of that quantity was sowed, and sometimes nothing, this famine held full five years without intermission; a thing so pityfull, sad and miserable, that its impossible to imagine, unlesse one had seen it; by meanes of which it happened that they sold in the Countrys of *Leon, Florest, Auvernia, Bearjolos, Borgonia, Savoy, Dolphin*, and other Provinces of *France* at fourteen, sixteen and eighteen livers of torney, each liver being three shillings, for a horse load of wheat, that the poor people were so afflicted, and tormented with this mortall famine, and many other evils which it commonly brings along with it, that it was great pity to see it, for they that had an orderly and reasonable competency, with some small yearly rent, were forced for want of subsistence, to leave their Houses and Countreyes, and wandred like Rogues and beggers from door to door, and there was a dayly encrease of the number of the poor, in so much that it was wonderfull to see the multitudes of them, and impossible

to apply a remedy, but dangerous to stay and suffer their insolencies, a continual hazard of being robbed; the which necessity might force them, what an unfavoury stench, and corruption of aire proceeded from amongst them, by reason of their breath, &c for they (to kill that would destroy them) hung about of all sorts of Roots, fruits, and Herbs, both good and bad, wholesome and unwholesome, not leaving any sort of weed in Garden, Orchard, or common field, which they did not make use of for food, even to roots and stalks of Colwarts and other herbes; when they could get no more out of Gardens, they ran to the fields and Meddows for wild herbes; many of them boild great Pots of Mallowes, and Cardus, mixing therewith a handfull of Bran, if they could get it, and with this and the like sort of viands, they filled their paunches like Hogs, it was an exquisite way, and worthy the taking notice of, to see the ways they took to make bread of the seeds of herbes and trees, as of the Acorn, and the hay seed; being forced and taught by famine, master of all arts and inventions, by which we perceive to be true what is commonly said by old Women, that want and necessity, makes men to seek out unexpected remedies; as those poor men were forced to do willingly to beguile the Swine of their food and sustentance; the which doth manifestly declare the exceeding

ding wrath of God against the filthinesse and beastiality of our sins; considering he is pleased to permit men to be brought to such a strait, that they should eat and make their banquets with the swine; from which unwholesome and unnaturall sort of diet there bred an infinite number of infirmities, which brought men to their last refuge; and made the stoutest heart to tremble, there mightest thou see great companies of men women and children, and aged fathers; people of all ages going in the streets naked, pale, and shaking with cold, some swollen up as with Dropisie, others lying on the ground halfe dead, resigning up their last breath; of this sort of people many barnes, stables, and dunghills were full, there were others, so weak and faint, that they had not ability to cast the word from their mouths to declare their malady and extrem necessity, there were others also taken with trembling, that appeared more like spirits, and fantasies then men; but above all it was a spectacle of greatest griefe to see many thousand mothers; pale, leane, rejected; surrounded and burdened with many young children, the which being almost dead with famine, could not cry nor ask succour from their sad and afflicted mothers; and they instead of affording a remedy to their necessity could only look on them, and that with extrem griefe of heart, witneis those overflowing

flowing streames of teares which fell from their sorrowfull eyes; and truly in my opinion, this was the most deplorable representation of all the passages demonstrated in this tragick story, when we consider how great a shew of compassion, the poor dissolute mothers expressed towards their poor helpless children; the same *Paradin* relates further, that he saw in one Village called *Longbaas* in *Burgonia*, a poor Woman, who by extreme dilligence had gotten a peice of bread; and being about to eat it; a young child not full a year old which was sucking at her breast snatcht it out of her hand; at which the doleful mother being astonished, she stood still, observing how savorily the poor child made a shift to eat that mouthfull of dry, hard, and black bread, as if it had been the finest morsel, and when the mother would have picked up the crumbles that fell from its mouth, the child gave so many screekes and so many throngs, that the mother was forced to let it alone, as if it had sure some certain understanding of what natures necessity required, therefore it would admit of no company; Oh Omnipotent God, whose heart would not be ready to break with griefe to behold such a sad and dolefull spectacle as this; The same Author relates that in another Village adjacent to the former two women, not being able to find out any thing whereby to assuage their

their hunger, they fed upon a poysonous root, not understanding the malicious property thereof; they were poysoned therewith (in such a manner) that all their parts, both hands and feet were changed into a green like a Lizards skin, and there came forth a contagious substance from betwixt the flesh and the nailes, in so much that by reason of the venome thereof; no remedy could be found to save them, but they dyed; in so much that at that time there was nothing within its degree and kind, was not an executioner of Gods wrath against man for his sins; in conclusion these miseries, afflictions and calamities, continuing so many yeares, the poor farmers, and labourers, were forced to leave their Countries, Townes and Villages, and go to seek succour from the rich Merchants, which long before had provided and laid up great quantity of Wheat in their Warehouses and Granaries; from whom they bought their bread at dear and excessive prices, and wanting money, they sold, trucked, and pawned their Lands and inheritances at very low and invallied rates, for that parcell of Land, or houses which were worth a hundred, they sold often for under ten, so great was their cursed covetousness and excesse of lucre; as if it were not sufficient for men to be chastised with the sharp and hard scourge of Gods anger, when even all the Elements, and Creatures

rose up against them, but that man should be a persecutor, afflicter and tormentor of man; those ingardly, covetuous and Usurious wretches, foreseeing the occasion for them to do their business, and to make hay whilest the Sun shines, (at least upon their vices, as they thought) they would not loose it; but had their Factors and Brokers in the Villages, to buy the Lands, even at their own prises, the which the poor Country-men made over with a good will, that they might get where-withall to eat, and supply their necessity, and with them and their furniture and household stuffe, and apparell, and with a free will would pawne even their very entrailes and liberty, that they might not perish with famine; there was a worse thing then this, and it was that they were forced to take their Corn, without measure, and as the Sellar pleased to deliver it, to be at adventure; and buy as the Proverb is, *gato por liobre*, a Cat for a Hare; I cannot omit to declare, that there were Usurers that bought Lands cheaper then a Scrivener takes for a Bill of sale, this is certainly known to be true, but after these manifold and manifest evils, you might see the poor people cast out of their houses with their wives and children, and dying in Hospitals; for want of food, and all by meanes of these rigid Usurers, and false purchasers; causers of their ruines and deaths; and I fear they

must

must one day give account of them, as if they had been their actual murderers; and that before that righteous and just Judge, from whom no secret can be hid.

Now having particularly given ye an account of three principal ways of punishment, with which God (being incensed) with us for our many sins and transgressions) useth to chastise his Creatures, and especially when he sees them obstinate, impenitent, hardened, and wallowing in their vicious wickedness; but all this is not so much, when we consider the multitude of other infirmities to which humane bodies are subject every moment, which puts the life in hazard upon every occasion; *Plynie* and many other *Greeke*, and *Arabe* Physicians writ, that in two thousand yeares, there had been discovered above three hundred kinds of infirmities and maladies, incident to mens bodies, besides such as are dayly discovered, amongst which there are some so cruel and insupportable, that they cannot well be set down without terrour to the apprehension of nature; besides those which commonly are cured by cauterizing, sawing off of Limbs; taking out peices of Skull and Guts out of the belly, as if they would take an inventory, or anothomize the body alive, also those which are cured by great strictness of dyet, by reason of the fury and vigour of the disease; as *Cornelius Celsus* writes,

writes,

writes, that they have been forced to drink their Urine to quench their thirst, and many even to eat their Plasters to satisfy their hungry appetites; others were persuaded that they had swallowed alive Snake, and told that they could not be cured to affright them; that fear might facilitate their cure, and then they would secretly put a live Snake into the close stool, telling them that they had cast that out of their bodies; *Alexander Trallianus*, relates that a young Maid was cured after this manner, persuading her that she had swallowed a Snake being asleep; others are taken with a Frenzie, and that in so strange a manner; that they fancy themselves to be metamorphosed into the shape of some brut beast; as he of whom *Galen* makes mention of, who thought he had been transformed into a Cock, and ordinarily marched amongst the Poultry, and when he heard them crow he strived to imitate them, and when he saw them rise up and shake their wings, he would shake his armes and beat himselfe with them; others there were persuaded in their minds that they were turned into Wolves, & never rested at nights, but ran through the Mountaines, Desertes, Vallies and Rockes, after the howlings of the Wolves; imitating them as near as they possible could, and they had this foolish infirmity upon them only at nights, such were called in *France* Loups garans, in *Spanish*,

*Spanish* lobos des carriados, the *Greeks* Lycan tropia, and the *English* straying or wandering Wolves, which no Man can take for a tale of old Wives fable; who hath read and considered the sad transformation and conversion of *Nebuchadnezzar*, who was turned into a beast and lived amongst them seven yeares, eating grasse, that he might be brought to know his God; others (as *Galen* sayes) think that they are changed into some brittle earthen Vessel, and used to walk alone in the Medowes, and if they saw a Tree neer, they flew from it, least touching upon it, they should break to peeces; others have been three yeares together, and have not slept nor closed their eyes, as it is reported of the good *Micenas*, others are so persecuted and afflicted with sicknesse, that they are so far out of their senses, that they run their heads against Walls; as that Learned man *Angelo Policano* did even lately, to others, it happens as it did to the Philosopher *Pheceides*, out of whose body it's reported came many Snakes; others breed so many Lice all over their bodies, that at last they eat and consume the flesh, without any possibility to find a remedy against them; I could easily call to mind, with all these, many other evils and infirmities, procured and invented by men against themselves to shorten their own lives, and that of their neighbours, as if those natural and inherent miseries which



daily succored them, were not sufficient to destroy and bring them to their untimely ends; they are venomous poysonous potions, which men at this day know how so well to hide, dissemble, and order, that a man can hardly find a remedy or way to escape, neither is there any security amongst men, (especially in *Italy*) the best remedy is to fly to the deserts, and live amongst the brut beasts; in whose company is more security then amongst men of evil minds; *Orpheus*, *Orus Medesima*, *Heledorus*, and *Frato*, with many other ancient Authors, taught the way to use and mix five hundred sortes of Poysons to prepare and dissemble them; and others since have increased the number; but if they should live in our dayes they would be taken for simple, and unlearned, and unskillfull, according as the malice of men is increased in these practices, in times past when they would use any drug or any kind of poyson, as *Ptolomie*, writes of that sort called *Marmacia*, which is so contagious and pestilential, that the quantity of a Grain of Wheat would kill a man in a moment; it was then sold for a hundred Crowns an Ounce; and so many more of custome he paid that bought it; and with this consideration; first they made him swear that he should not make use thereof in that Province or Country, nor give it to any of his friends thereof, but to the enemies, and such as lived afar off; But Oh God, how

how hath the diuel possessed himselfe at this day, of the Bodies, Hearts, and senses of men; and made them so understanding and expert to act evil, that they do not only give poysons by the smell, as one Competitor gave to another in the City of *Sena*; who having smelt on a Nosegay of flowers presented him by his adversary, dyed suddenly; A Gentleman of *Florence* took off his Helmet to take a little fresh Aire and rest himselfe a while, in the mean time an adversary of his anointed it within with some kind of poyson, with the force of which he no sooner put it on again, but his soul parted from his body; there is not a Candle nor a Torch in the which they know not how to dissimulate and gloss over any sort of Poyson, so that the very smoke or vapour shall destroy all that scent it; in so much that if thou hast any enemies, thou darrest not light a Torch by night, even for thy Recreation; it's accounted nothing to give a venomous potion in meats or drink, this (in these latter dayes) is accounted a revenge fit to be used by simple maids, or ignorant servants, though in former times the most wise knew no better; but now in our dayes, with sufficient shame I speak it: I shall relate a story which I have read in an Author both grave, wise, and famous, that men have invented a way to poyson Saddles, and raines of Horses, Boots and Spurs, and Stirups, and which



which is worse giving the hand & in delivering closed papers and letters, in opening them, there proceeds an incinuating vapour to the Nostrils by little and little, which in time peareth the senses and kills; such know the practice which *Theophrastus* makes mention of; that poyson may be so counterfeited and masked, that it shall not destroy but when he that mixeth it pleaseth; for if he will the party shall live three moneths, six moneths, or a year according to the strength of the mixture; and farther as I understand from persons that know artificially how to prepare the potion, that they can make it so that it shall endamage no more then one member, a Leg or an Arme according as they please, which was experimented in a venomous Fontaine on the other side of the River of *Reine* near the Sea; that in all the *German* Army there was not a man that drank thereof but lost all his teeth; it's a strange thing, that is written by a modern Author that in our dayes men have invented a way to forge a kind of steel Coller, and to temper it with such kind of enchantments, that being put about the neck of a Debtor by a Creditor, it's impossible to take it off again till the debt be satisfied, or the party take it off; he farther declares that one *Zifarano* a Citizen of *Mil-lan* dyed of this sort of plot, being betrayed by his Creditor.

What

What doth there want more to the bringing of man to the highest pitch of calamity and miserie, considering also that all the Elements in their turns do wage a mortall war against them, even as a testimony of Gods anger against his sins, and the great hatred he hath against our detestable iniquities.

Is there any thing more usefull and necessary then water in this life, for neither man nor beast can passe without it; to wave a large discourting what an Ornament it is to the beautifying the Globe of the Earth; and how that it is the most ancient and powerfull Element of all the Four, as *Isidore* and *Pliny* writs; it will undermine and pull down great Hills and Rocks, it is predominant in the Earth; it quencheth the fire, and being exhaled and converted into vapours, it pearceth into the Region of the Aire above, where it ingenders and multiplieth that it may distill and come down again, and causeth the Earth to produce all things; yet many times the Earth hath been (for mans sake) punished with it; and often hath tasted the rigour of this Element, especially when that great quantity of waters drowned all the earth, that there fell from the poares & veines of the Heavens such streames for forty dayes, which by their inundations prevailed 15. Cubits above the highest Mountaine, and destroyed all Creatures, except what was preserved in the Arke.

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with good *Noah*: How often hath *Egypt* been drowned by the inundation of the River *Nile*? How many thousand men have been devoured and destroyed in the waters? How many have been buried in the Bowels of fishes? what greater testimony of the fury of this Element can be desired then that particular deluge of *Greece* when the water devoured the Mayor part of *Ibesalie*, in so much that they expected a second general destruction of Mankind, according to the threatening rage, fury, and malice of it, what a torment scourge and damage did the *Romans* find in the year 1530. by reason of the supernaturall overflowing of the River *Tiber*, that covered the highest Towers, &c. of the City beside the losses of the Bridges, Gold, Silver, Wheat, Barly, Moveables, Furniture, rich Hangings of Silke, Gold and Silver, which it carried away, and Oyles spoiled, and many other things with which were valued at above three Millions, and there were drowned above three thousand Persons, little and great, men and women all destroyed in this inundation and by the force and fury of the waters, as all modern Writers do affirme; *Garpa Contar* in his Book of the four Elements writes that *Valencia* a City of *Spain* was at the point to be overwhelmed with all the Citizens thereof, it's not many years since, and if it had not been succoured by extraordinary means and diligence

diligence it had been utterly destroyed by the fury of the swelling waters; and if we should particularize and cast into reckoning the great losses and damages, by extraordinary Flouds, Raines, Hailes and Snowes, in five or six thousand yeares, which is the Worldsage, it were never to make an end? what thing is there in nature more admirable then Fire, by vertue and operation of which all our stately Bankets, Feasts, and ordinary food is prepared and made savory to our Palats, it preserves the life of many Creatures, by means thereof all mettals are Colinated and made plyable for mans use, it overcomes and softens stones, &c. with which we build Stately Palaces and Houses; yet for all these and many other benefits which every hour we receive thereby; how many famous Cittie do we see destroyed, made desolate and consumed to ashes by the furious rage of fire? the most ancient testimony that can be produced to this effect, is the holy writ, which avers how that God Rained Fire and Brimstone from Heaven upon the Cityes of *Sodome* and *Gomorrhah*; The final destruction of the whole Earth, we read and do believe shall be by fire, and that the fury of this Element shall be the principal executioner of the Eternal Justice of God; so the Prophets do declare, and the Apostles affirme unto us; if I would write and set down here in order the great

number of famous Cityes which have been ruined and destroyed throughout the World, by reason of cruel Warres, fire and sword as well in our dayes as in former time, it would be an exceeding Tragick Story; those that are curious and desirous to read and understand such things, let them read the twelfth Book of *Strabo*, also *Rufino* in the Appendix of *Eusebius*, and the Tripartite History of *Amiano Marcelino*, and they shall find examples how there hath issued Fire, Brimstone, and Flames out of the tops of Mountaines, the Bowells of the earth, & have consumed great Cityes with all their people: In time of *Lucius Marcius* and *Sextus Julius*, Consuls, there brake forth so great a fire from a Cave betwixt two Mountaines that it burnt up and destroyed many Towns and Villages; also with its fury it scortched and choked the greatest part of the inhabitants thereof; I could spend much time to relate the Storyes of very many famous Persons which have felt the fury, and been suddenly destroyed by Rayes, Thunders, and Lightnings, as *Zoroaster* King of the *Backtrians*, Captain in the War of *Thebes*; *Ajax* after the destruction of *Troy*, the Emperour *Anastasi* in the 27. year of his Raigne, with many other Emperours and Kings and Captains who dyed, being smitten and consumed to ashes by the rage and fury of fire flashing lightning.

The

The Aire is a thing so necessary for the conservation of life, that there is no Creature can live a moment without it, yet often it hapneth to be so pernicious and cruel an enemy to Mankind when it corrupts and taints, so that the greatest part of the Pestilences and raging sickness which I have spoken of, have proceeded from the putrification and corruption of the Aire.

The Earth which is more affable and kind then all the rest, the general Mother of us all, for being born it nurses, maintains, & sustaines us, and at last receives and wraps us in her Bosome againe, as if she were carefull to provide us a bed wherein to repose and take our last sleep in, till God shall be pleased to call and set us before his Divine Majesty in that great day of his Judgement, yet it is continually producing venomous poysons and unwholsome fruites, by means of which our lives are many times cut short and brought to untimely ends, how often hath it hapned by Earthquakes, many Towns, Villages, and strong Fortifications have been overthrown, how often hath she opened her mouth, and swallowed up Cities, Townes, Men and whole herds of Cattle, so that no appearance or hardly memory hath remained of them; but as the *Spainyard* saith, (*aqui fue Troya*) here was a famous City once, now Corn fields; in the dayes of *Mithridates* there was an Earthquake

quake so stronge and furious, that besides the sinking downfall of many Cities and Townes there were stifled, overwhelmed and destroyed above a hundred thousand Persons; In the Reign of *Constantine* Son of the Emperor or *Constantine* the great, there were in *Asia* sunk and swallowed up into the most hidden Bowells of the Earth, so many Townes that the Historians could hardly give account of their number; in the dayes of *Isocrates* and *Plato*, there opened in *Europe* so great Cavernes in the Earth, and that with such an infernall force and fury that two of the most Populous and greatest Cities thereof were devoured with all their inhabitants, and were never more seen; there is not known, nor do we read of a more wonderfull and horrible Earthquake then that which succeeded in the time of *Tiberius Caesar*, with the which the were devoured and destroyed in one night twelve great Cities with their Inhabitants, amongst the which were *Apolina*, *Ephejus*, *Cesaria*, *Philadelpha*, &c.

There is another thing both wonderfull and strange; which confounds, abates, and pulls down the vanity and pride of man, it is this, nature produceth many small and weak Creatures which do often manage so scarce a Warre against Mankind that it makes them fly and forsake their own natural Country and places of abode; which might seem to many to

to be a Fable if it were not backed with many grave, true and Learned Historians which affirme it; *Eliano*, writes that in some part of *Italy* there was such multitudes of Rats which devoured the Roots of Trees and Herbs, that they caused a mortall Famine in the Province where they were, by reason whereof all the Country thereabouts was left destitute of People, also because there was no remedy to be found against them; *Marcus Varron* one of the most grave *Latine* Authors relates that there was in *Spain* a great Town situate and build upon a Sandie ground in the which there was an exceeding increase of Coneys, which with their diging undermined the Town so that the Inhabitants were forced to go away and settle in another place for fear they and their Houses should have been entered, in the vast heroes which those timorous Animalls had made; the same Authors do write that in *France* there was a Village depopulated by reason of the multitude of Froges which bred therein; In *Africa* hapned the like by Locusts; *Theophrastus* makes mention of a Province in the which was left destitute of People caused by the multitudes of Caterpillers which bred in the Vinyards; *Plinie* tells us of a Province on the confines of *Ethiopia* that the Ants, Scorpions and other vermine banished the inhabitants; A wonderfull number of flies caused the *Megarenses*

in Greece to fly and forsake their Country; and the Wasps did the like to those of *Ephesus*; *Antenor* writes that a vast quantity of Bees forced the Inhabitants of a Village from their dwellings, and made Hives of their Houses: What dost thou think now Courteous Reader of the great pride, valour and vanity of men, what little cause they have to be so; and what better School then this for man to learn; consider and understand his own frailty, his feeble and weak estate naturally, but Oh how great and wonderfull are the secrets of our Omnipotent God, how fearfull and terrible are his Judgements, that when he seeth man raise up himselfe, and steer his course contrary to his command and will, he quickly represseth, reproves, and puts a bridle in his mouth, a hook in his nostrils, thereby to restrain and vanquish his foolish audacity and vicious wantonness, not only by sending those his Messengers, and Herald's or discovers of his irefull host, which are Warre, Famine, and Pestilence, but if man forgets himselfe and sleeps security in the bosome of his beloved iniquities, then he sends his Armyes in full bodies of Creatures, both sensible and insensible, the Elements, Animalls and vermine; all which do joine and rejoyce at their employment, to be executioner of the Divine justice to ruinate obstinate and rebellious sinners; as we have seen by strange examples

out of Heathen Histories, and from the Sacred Scriptures; especially in those Plagues of *Egypt* when the Locusts and Frogs left their own naturall habitations to go up to the Chambers of King *Pharaoh*; Hitherto we have drawn out at large mans Condition, so that were not he made as of Iron, or his Heart hardned like a Diamond; considering the many miseries, calamities, and afflictions which do surround him, that it seems impossible he should live out halfe his dayes, but that he must stoop and fall under so great and (without Gods gracious assistance) insufferable loades of punishments, anguishes, sorrowes and tribulations, and those without intermission, yet for all these sadneses and burdensome calamities man will not, (or hardly will) be brought to the true knowledge of God to obey his will, nor unfainedly to humble himselfe under his mighty Hand, or with a willing mind to come under or take up the light yoke of his Creator; for the which and not without desert, God reprehends him by the Prophet that he hath a face of brass, a necke of Iron, and a heart of steel; these gulfes of miseries in which men fall and are even choaked from their births to their deaths, being misunderstood and mis-interpreted by *Plato* and *Pliny* caused them to chide against nature, calling her a Usurer and a Step-mother to men, because she exacts so great Intrests, *Cambies*, and



and *Recambios*, from the excellency and dignity which hath been lent them, holding that any of the brut Animals were more happy, and received more favours from her then men, but both the one and the other, (sure did little understand) that under this denomination of nature they did blaspheme and foully charge the just and true God, of cruelty and injustice for all these evils, and this wide Sea of miserys, in which we see Mankind launched and tossed; and with which we publicly declare him to be subjected and laden, doth not proceed from a hatred or ill will that God hath against mortalls, but our own proper malignity and wickednesse of will are the cause thereof; for when man would aspire to equalize himselfe with his Maker, he then lost his ancient and inherent Nobility and Dignity, he blotted out that sacred effigies and Image of God which was stamped in him, and changed it to that of the diuel; it hapned to him as the Royal Prophet *David* speakes, man was in honour, but he was so bestial that he knew not how to preserve himselfe in that estate; for the which he is compared to the beasts that perish; from which we may easily gather that the pride, haughtiness, and hardnesse of the first man, were the sword with which all Mankind born or to be born, were, are, and shall be wounded; for if our first Father *Adam* had not been ambitious of knowledge

knowledge more then he ought, we had all been innocent like the Angels of God, covered with Honour and Glory even as those shall be hereafter that lead holy lives in this World.

But there is no ground for us to dwell any longer upon the infirmities and afflictions of the outward man, which are familiar, dependent and incident to the bodies of men, but these calamities are but for a short time, and are nothing in comparison of those of the Soul, which are far more dangerous then the others; that this is truth is manifest, as *Plutarch* expresses, for the infirmities of the body give apparent sumptomes of themselves as soon as they begin to breed, either by the colour of the face, the alteration of the pulse, or by some disequallity of the humours and corporal greifes, aches and paines, which being presently understood, the Phisitian makes use of his Art and skill to stop, temper, and cure that part which is deprived; But the Maladies of the Soul are not to be known by sumptomes or appearances, and that because the spirit, that should take cognisance, judge and accuse, is infirme and out of order; so the Patient not understanding or being sensible of its infirmity seeks no remedy, there is in this matter a thing that is very prejudicial, and that is, those that suffer any corporal calamities, we give them names derived from the



the nature and name of the diseases, as those that are taken with a Frenzie or a Lithurgie. we call franticke, those that have a stiffness of joints we call Goutie, and those that have a Fever or Ague we call feaverish or aguish; but Oh God, how contrary is it with the infirmities of the Soul, those that are haughty & cholericke so that they do even wast their spirits, and in the fire of revengefull anger do beat and abuse some, and murder others, we call magnanimous, couragious, and such understand what is honour; those that go about to abuse silly Married woman, and to deflowre Virgines we call amorous and courteous; for the lesse esteeming them though they pursue dishonest and lustfull loves, those that are ambitious who watch nights and dayes, and care not to make use of the wages of God, or the devil, to encrease their aspiring Dignity and Honours, we call honourable grave diligent and experient men; those that are envious which in a short time by their Neighbours detriment or downfall do grow rich, uncovering, disclosing, and publishing even to the nicest their faults and imperfections, not scrupeling or pardoning any thing either sacred or prophane; we say they are good Husbands, thrifty in all, and men that know how well to manage their negotiations, and so by consequence we do dissimulate and make all the other vices of the Soul, for

from

from these and the like habits, with which we do adorn our wicked vices; proceeds, we do onely by a gay glosse, and bare name, make that praise worthy; which in its own nature is evill, and worthy of reprehension: If I should endeavour to proceed so distinctly to relate the great, manifold & dangerous infirmities, which do torment and afflict the soules of men; as I have those of the body: What tongue or what eloquence would it require? What dolefull sentences ought to be exprest to set it forth? For by Gods Eternal decree we live in an age so overwhelmed in vices, and all manner of wickednesses, that it may be compared to a Sink or Common-shore; into which all the filthy and enormous wickednesses of former Ages, is evacuated.

We will begin with Covetousnesse, who ever saw it more Predominant, or more embraced then now it is, amongst all estates, conditions and degrees of men; What are all the Cities, Republics, Provinces and Kingdomes of the world? but meere Burses, Shops and Warehouses of Avarice; if we do seriously consider their Trafficks and dealings,

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lings, its certainly the time the Prophet *Esaiah* speaks of; *The Earth is full of Gold and Silver, so that there is no end of the great Treasure thereof*; of these days the Prophet speaks when he saith, *they joyne house to house, and field to field, till they have gained to themselves, and inclosed all the bounds of their Countries, as if they alone were to inhabit and enjoy it*; from this Pestilential root, as from so naturall a veine, do spring so many evils, as we see do boyle and bubble up in all parts of the earth; from thence proceed and take their beginning: The major part of our Wars and great effusions of blood, with which we see the earth too often bathed; from thence comes the multitude of Murders, Treasons, Sacrileges, Thefts, Roberies, Usuries, Cheats, Perjuries, Pride and suborning of false witnesses, and procuring depraved or corrupt sentences; from thence comes the power to hide and interre the vices and knaveries of some men; and to imprison, chastise, and evill intreat others; from thence comes the great Prolixity or tediousnesse, of those never to be ended Law-suites which are daily prosecuted in the Courts of Christian Princes; to conclude, from  
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thence proceeds all kindes of corruption and evill; yet for all this, it is a sin, and infirmity so familiar and common to all, that there is no Estate, or condition of man that is not entangled therewith, even to Ecclesiasticks; *Judas* and *Simon Magus* were the first that trode the way; which men have so exactly learnt, that many have eaten and will certainly eate of its fruit.

In the Primitive times, when the Church was poore, captivated and persecuted by Heathenish Tyrants, when poore Fishermen, were her Governours, they were carefull to provide for such as were in danger, necessity and suffered tribulation, sustained and maintained many poore; they permitted not any to suffer want, that were in the bosome of the Church; but now that she is in the highest estate and degree of riches, and is governed by great, rich and powerfull Prelates and Presbyters, they make no account of the need of their poore Brother; no notice or compassion of the dejected members of *Jesus Christ*; for which cause we doe not see the Hospitals adorned with Tapestries, or decently decked, but with deep wounds, rotten members, and bruised  
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bodies; consumed with Poverty, with an infinite number of Widdows, &c. banished; or forced from their livings and habitations; by the cruelties of mercilesse Wars; with many young and helpelesse children. In the interim that these Passe through their misfortunes; these Grandees doe enjoy with great triumph the revenues of the Church; the goods, the surplus of which belongs to the Brethren and Believers; these strive to invent new delights, and how they shall enjoy their wished pleasures, others there are which heap up riches, and lay them closely up with much care and diligence: but they will let the poore dye with famine at their gates, unrelieved; for proof of which I will relate a story, although I may do it with shame enough to mankind: Of a Person constituted in one of the places of the highest dignity in the Roman Church, who was so strait and covetuous, so bewitched with his avarice, that every night, by a private conveyance he went down to steal the Provender from his own Horses, which custome he continued so long, that the Groom seeing his horses grow so lean, resolved to watch if any thief stole away their corn; he catching him in the action, cudgelled him so soundly, that

the poore bastinadoed Gentleman, not to end his dayes, told what he was; so they bare him to his Chamber well beaten, nay half dead, which was a deserved punishment for his disordinate covetousnesse. Truly, I should have counted it for a Fable, had not *Joviano Pontano*, and *Philadelpha* affirmed it, and their Book of Liberty. Here you may see the good, these are the gains and profits which arise, from the covetuous keeping of Riches, which men gather together, with so much sweat and travell; keep with so much care and anguish, and leave behinde them (after a very short enjoyment) with double griefs, sighs and tears: I would desire no better testimony hereof, than the ancient Romanes, if we should produce them for it, they will tell us, That when their Republique was governed by poore Magistrates, it alwayes increased, and grew greater & better, but after that they swelled and grew high, proud with the victories of their predecessors; with the destruction of Corinth, Achaia, Antioch, France, Greece, Italy, Egypt and Spain, then it began to grow worse and worse, and faile of its precedent lustre, glory, magnificence and power; For the great Victories, Roberies, Spoyles and prizes

that they made; abaited, tainted and corrupted their good and wholesome Laws and Customes, both Civill and Martiall, and were cause and occasion of cruell civill Warrs amongst them, so those that could not ever be conquered in Battell, were overcome by luxury, ease and superfluities; in so much that the ill purchased riches, were the avengers of their own, or their right owners cause upon them; and it happened to them, as to Cloth which breeds the Moth that devours it, or the Corne which produceth the Worm that eats and destroys it; concerning which, it will not be unreasonable, to use the saying of wise King *Solomon*, who being an experienced enjoyer, may prove an expert Chyrurgion to cure this Maladie; who after he had gathered together and treasured up so much Riches, that his Treasure was more, and his Glory greater then all the best and greatest Lustre of other Kings in the World; having sufficiently tasted and tryed the delights and pastimes, which attend Greatnesse and Riches, left his opinion thereof in wrighting to after Ages, saying, *viz.* in the second of *Ecclesiastes*, the fourth verse, *I made me great workes,*

*I builded me Houses, I planted me Vineyards, I made me Orchards, and Planted Trees in them of all kindes of Fruits, I made me Pools of Water, therewith to water the wood that bringeth forth trees, I got me Servants and Maidens, and had servants borne in my house; also I had great possessions of great and small cattell, above all that were in Jerusalem before me; I gathered me also Silver and Gold, and the peculiar treasures of Kings and of Provinces; I got me men-singers, and women-singers, and enjoyed the delights of the sons of men, more than any man living; so I was so great, and increased more than any of my predecessors, and whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy, for my heart rejoiced in all my labour; then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of spirit, and there was no profit under the sunne: Let us likewise consider what the Prophet *Baruch* saith, who applies not so charitable a medicine, as the former to those that put their trust in, & aime at nothing else but Delights and Riches, which is of the Princes and Governours of the earth; which do heap up Treasures, and hide the Gold*



and Silver from the sight of the Sunne; in the which most men put their confidence, such who desire to attain, get and keep wealth is endlesse; are continually carefull, and no man can dive into their secrets, wilt thou understand where they are? (saith he) alive in Hell; and there remains no trace or memorial of them, &c. Their covetuous Plots, Designes, or ill gotten Riches: But its time to leave these avaritious Muck-wormes, Idolizing and adoring their Treasures, with the *Patrocho*, mentioned by *Aristophanes*, the *Pigmalion* of *Virgil*, the *Polinestor* of *Persio*, the *Ovid* of *Horace*, the *Galerano* of *Martial*, and the memorable Rich Glutton in the holy Gospel; for the souls of men which are naturally Celestial & Divine, make no more account of the Mettalls of gold and silver, then of the other excrements of the earth, for certainly they are the superfluity and droife thereof.

Lets come now to treat briefly of the vice we call Envy; which as *Aristipo* saith, hath as neere Relation to *Anger* as the Daughter to the Mother, for the one proceeds from the other;

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How many are there that are afflicted, and tormented with this evil? We are fallen into these times, in the which the world is a meer hillock of Envy; this is the most ancient sin of all, yet at this day, its of more vigour and strength, and I was about to say, it renews and recovers double force; our fore-fathers felt the malicious strength thereof, and experimented its vigour: As example, in *Adam* and the *Snake*, *Cain* and *Abell*, *Jacob* and *Esau* and their bre hren, *Saul* and *David*, *Achitophel* and *Hushy*, *Haman* and *Mordecai*, all which persecuted one the other, and that out of pure Malice, which was rooted in their hearts, and out of a covetous and envious desire to enjoy their Livings, Goods, and Lands: but all this is nothing in comparison of the disorder which in our dayes is amongst Christians; for Malice is so increased and common in our dayes, that if you shall finde any so beautifull as *Absolom*, so strong as *Sampson*, so wise as *Solomon*, dextrous and light as *Azael*, rich as *Cresus*, liberal as *Alexander*, a Hero in force and skill, Elequent as *Homer*; as fortunate as *Augustus*, as just as *Trajan*, and zealous as *Cicero*; its certain he shall not be loved, respected and esteemed by

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so many, but he shall be persecuted and *Envyed* by more; This furious vice doth not turn it self onely against those of middle rank or low degree, but against the grandes of the world, those of high conditions, and that when they least think thereof, or expect it; and when Fortune hath raised them to the height, and when they are, or think themselves most sure and settled in the Grace and favour of Kings and Princes; then even then doth the Devill set a work, his engines preparations and subtile devises, to cast them down, lay them low, and frustrate their designs and purposes, for which cause that wise Emperour, *Marcus Aurelius* was wont to say, *That Envy was so cruel and venomous a Serpent, that no mortals that are born into the world can escape from its wounds, its insolencies and its poisonous poisons*; for saith he, I have read many Books, written by *Greeks, Latines, Hebrews and Caldeans*, containing Treatises and disputations betwixt learned men; endeavouring to procure a remeady against *Envious* persons, they found no other remeady to avoid this evil then to avoid, flye, and sequester ourselves from good Fortune, the cause of all this is, because we are the sons of

Envy,

*Envy*, born with *Envy*, and he that most layeth a side height, laieth aside most *Envy*; by reason of this, the antients permitted the rich men not to live neer the poor, or the poor within the jurisdiction of the Rich, because riches is the seed of *Envy* and *Malice*; by the same consequence, I might here easily make a large discourse of the *Pride*, *Ambition* and *Malice*, which is predominant in our dayes; for who ever saw the so great pompes, and excessive charges, in all conditions of men as at this day we behold, in so much that we may well call the present times, the *Sattin, Plush, Silken, Velvet and Purple Age*; in the which men doe employ all their time, labour and paines to adorn, dresse and trick up this miserable and ultimate spoile of worms, the body; whilest the poore soule goeth in rags and sack-cloath, patched and mended, and foul, full of iniquities and vices, cut, flashed, and wounded with the weapons of *Satan*: but rather let us open our eyes, and not be so carelesse, that that may not come upon us, which the Prophet speakes against the women of *Jerusalem*, after he had reprehended their proud carriage, their dishonest casts, and impudent

udent rowling of their Eyes, their fantastick and wanton Attire, tripping and counting their paces, their Jewels, necklaces, Bracelets, and Ear-rings, with many other lose and fantastical personal attires; that it doe not succeed to us (saith he) Instead of sweetnesse and perfumes, sinking and unfavoury odours; instead of Rich girdles, a cord; instead of curled crisped and powdered haire, baldnesse; the greatest man shall fall by the edge of the Sword, and the strongest, most valiant and couragious men shall fall and dye in the wars.

We may well add to the rest of mans miseries, another infirmity, which we call Love; an evill so contagious, that it entraps all estates, degrees, and conditions of men; it is so contagious and pestilential, that it pardons neither age, sex, nor degree; venting it self among all sorts, as the devills do intermeddle in all the Elements, without exception of Person, Estate or Quality, Old or Young, Wise or Foolish, Fat or Lean; all are subject to its malice, in the which there is exceeding great danger of turning frantick, unless at the first feeling the wound; a speedy remedy be applied,

applied, which was the cause that *Parlus Egenetus* in his third Book; commands to cure such as are deep in love, with the same diet, government and medicines; as fools, furious franticks and possessed with evill spirits, the same in effect *Empiricles*, following the Doctrine of *Plato* ordered, saying; That there was two kinds of madnesse, one which is called in Greek *Eroticon*, in Latine *Amatorium*, and in English *Amarous*; the other, is the common Frenzie of foolish madmen; I shall declare one thing to you of my own knowledge; I have seen many Anatomies made, of men who dyed of the first kinde of this madnesse; they found the entrailes shrunk together, the poore Heart burnt; the Liver dried up; the Lungs broyled; the Ventracles and Filmes of the Braines dammified; by which a man might judge that the sad Soule, departed thence boyled, and fired out, with a continual burning; and that according as the amorous flames do prevaile, so that as the cure of this disease is difficult, even so are the confirmations of those that treat of its Originall and Cure; The Physicians say, that this fury of Love, which so evil treats and encounters the

the World, proceeds from the correspondency and resemblance of the complexion and bloud, for semblance engenders equality of affection; the Astrologers which also are of this opinion are desired to put their syeth into the Meadow of Love, declared, that affection was ingendred betwixt two, who have one and the same ascendencie in their births, or have one and the same constellation, which is the maine cause of love betwixt them; other Philosophers say, that when we look upon any thing that we desire; there issues forth by the eyes some part of our spirit which is ingendred of the most pure & perfect blood of the heart, proceeding from the sentiment of the thing which we love, from whence going forth and multiplying by the Aire, till it comes to our Eyes, where it meets and mixeth with ours, like invilible vapours, and finding the bodies apt, ready disposed and prepared to receive such impressions, it forceth in by them; at which the Eyes remain troubled and perplexed and full swol en with that sight, like the looking glasse, which many times seems to be covered with cloth or some other thing, the Eyes being dazled  
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meerly by looking therein; from them by litle and little it spreads throughout all the body, and at last pearceth the heart, wherein few dayes it increaseth so much, that the Eyes are but a small passage for it out, from whence proceeds, that the poor miserable Lover being drawn and governed, and guided by these new passions, which desire nothing more than to seek opportunity to return and be joyned with their first ingendrer, which makes Lovers complain, yet doe not understand what it is that afflicts them, and seek after something, but they know not what; Others who could never finde any trace on true account of the beginning and first breeding of this furious evill of Love, said that it was, they knew not what it would ad, they knew not how, and that it would scorch, set on fire and consume men, they knew not to express the manner, which is certain and true; for who shall but consider the gestures, the fancies, the furious postures, the milde moderation, and the sudden Eclipses of these Love-sick passionates, he must needs confesse that he never read, heard of, or saw the like change; and strange transformation, so sad and grievous  
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vou a representation; and so ridiculous a spectacle; for if thou seest them not even drowned in teares, making echoes in the ayre with their sighes, complaints and groans; casting forth curses and imprecations; upon a sudden thou mayst behold them, cold, flegmatick, foolish; cast down and unadvisedly beyond themselves; but as soone again they change, if they have received by chance, any favour, any smile, any amorous answer, or any pleasing word, from the party which they affect; you shall see them merry, jocund, and joyfull, decked with the green Plumes and Remeralds of hopefull adventures, in so much, as thou wouldest almost swear they are not the same men which yesterday thou sawest; according as they have changed their hew in all respects; sometimes they are in love with solitarinesse, and seek out unwounded places, to contemplate their affections; meditate privately with their own thoughts; repeat what hath passed between them and their honoured Lords, Ladies and Loves; To invent gallanory, new designs, to prosecute their desired purposes. Thou mayst afterwards, see them passing through

through; and suffering many inconveniencies, break many a nights sleep, leave the most important negotiations, that they may enjoy a sight of their beloved friend, they will run through thick and thin, wait long, not making any account of servants waiting, lacques labour and trouble, or their own restlesnesse; and if it happen that they doe come to be set on fire with the least sparke of lustfull zeale and desire, and cannot obtaine; here begins their fretting, their fuming, and their furious madnesse; here these poore amorous lovers do waste and turmoyle their spirits; in this consists the most dangerous point of their infirmity; for here the violence, and force of the disease battailes hand to fist with nature it self. Oh that raging fire, from whose furious flames is incended, that mortall heat and madnesse which scorcherh & consumes them! there is not a member of their bodies but is grieved with it; and at that season, (although they were faint-hearted cowards) then thou shalt see them boast of Armes and Courage, and be more valiant than *Cesar* or *Hector*; there is no Villany which they will not archieve, no art, con-

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ning, or purpose which they will not attempt for the curing their maladies, and to obtain the enjoyment of their frantick desires, many have made themselves dog-whippers, beggars and ballet-fingers, transformed themselves like ravenous hungry Woolves, hunting by night, & all that they might but attain the enjoyment of their beloveds sight; although this infirmity is of its own nature sufficiently phantastical; yet it hath its various effects, frenzies and vanities, according to the divers natural inclinations, constitutions and affections which it meets with; for if the party in love be poore, there is no bodily labor and toyle, which he will not undertake, be it never so difficult; employing couragiously all his might, even to the hazard of life, and all to give content to those they so entirely affect; if he be rich, his purse is tyed (as the *Greeks* use to say) with a leeke, with a spire of grass, which is easily broken; intimating, although he be never so covetous, he becomes liberal and prodigal; there is not any, or at least very few, who are stricken with this furious frenzy of love, but by the powers thereof are brought low, and undone; the which made *Plato* say, that love was the

first

first inventor of the budget, scrip or snap-sack, which may very well be; for the most part (especially in hot climates) *Lovers* be they never so rich, come off at last engaged, unclothed, and with a Porters sack on their shoulders, and often travailing towards the Hospital, and if our vicious lover be learned, of good abilities, and ingenious parts, you shall see him, feigning a sea of teares, a lake of miseries, redouble his sighs and groans, accuse heaven, anatomise his heart, frieze in winter, burne in summer; adore, idolize, admire, feign a paradise, and counterfeit a hell, imitate *Sisyphus*, and dissimulate *Tantalus*; if he begins to set forth the praises of his dearly beloved; her haire are threads of purest gold, the eye-brows, arches of *Ebony*, the eyes glistering Starrs, the locks flashes of Lightning, the lips Corral, the teeth Oriental Pearle, the breath sweet Balsome, Muske and Ambar, the throat Snow, the neck congealed Milke, the breast and paps, apples of Alleblaster, and in fine, all the rest of the body a Prodigy, a treasure both of Heaven and earth, which they kept and reserved, to make the most perfect, happy, and

P 2

blis-



blisfull creature in the World to him the adorer thereof; Here we see how this cruel malady of Love, doth miserably torment and afflict, those that are wounded with its poysonous darts; yet there is so many Nations, People, and Provinces, marked with Loves marke, and branded with his iron; that if a general muster should be made of all the amorous persons of the world, there is no Emperor or Monarch, were he never so powerfull and accompanied with multitudes, that would not admire, and tremble to meet and behold such innumerable companies of frantick lovesick and mad people together; this Pestilential evil, hath got such a head, so much power and command over men, that there is not known, nor do men seek after any certain remedy against it; although many *Greek* and *Arab* Physicians, have spent much time upon it, experimenting and proving all medicinal ways, of Syrrups, and Purges, using the uttermost of their art and skill, to free man from so great a Captivity, Torment and Martyrdom; *Samocrates*, *Nigris* and *Ovid*, wrote many and copious Treatises, of remedies against Love, in the which they prescribed

bed great and cordial cures to others, but used none for themselves; for all three of them died in banishment, persecuted, and reproached, not for the faults they committed in Rome; but for the amorous lusts which they invented in *Capua*; The Emperor *Marcos Aurelius*, (knowing that *Faustina* his Emperesse, was so farr enamored of a Fencer, that she could not hide her affection, and was almost at deaths doore, with the burning desire and unbridled passion which she had, to have him in her power and enjoy him alone) gathered together a great number of wise men, read in all Sciences, to finde out a remedy to quench this raging fire, which by degrees fed upon her and consumed her; after great and various Opinions, Judgements and Cordiall Cures, which one and others gave the Emperour, he took the Counsel of some Empericks, who advised him to kill him that she loved, and secretly to give her his blood to drink, which was done, and proved so cordial a medicine, that in a short space her affection or passion abated; but the mitigation was not so good (as *Julius Capitolinus* writes) but it was a



detriment to *Antonius Commodus* the Emperours son, which was begotten profenely after this cruel murder; for he was more like the fencer then his Father; he alwayes delighted to go amongst fencers, to converse and treat with them before any others; so that in appearance the affection of the Mother was naturally fixed in the Sonne; but all this which hath been declared, is but a Cypher in comparison of what I have read upon this subject, (or rather master) in Histories; for when this furious malady takes root within us, it brings us to such a discord, and dissolution, that we become worse than brut animals. As it may be demonstrated evidently in that young man, descended from one of the most Noble and Ancient Families of *Athens*, more rich and known than any of the said City; the which having sometimes contemplated, and seriously staid to behold an Image of marble made by the hand of an Excellent Artist, which was placed in one of the publick streets of the City; he was conquered and enamoured with it, in such a manner, he honored and adored it, that he would not part from it, but continually embraced it, kissing it; and

and expressing his love to it, as if it had been the most beautifull Lady in the World; and if he were taken from it, he would weep exceeding passionately, and demonstrate both by word and action so much sorrow, that would make the hardest heart to relent; this foolish frensie did so much increase, afflict, streighten and work upon him; that he petitioned the Governours of the City to sell it him, that he might carry it home, and embrace it, and enjoy it at his pleasure; which would not be granted, being a publike ornament to the City; and more valued by them, then he was able to give for it; at the which the youth being vexed; he commanded a rich Crown of Gold, and costly Vestments to be made, & carrying it to the Image, he put the Crown upon the head, and the rich robes about the Body of it, with the which ornaments, it appeared to him, far more beautifull; which caused him to adore, serve, and with new inventions to wait upon it, not desisting night nor day; insomuch that the People being angered and offended, at his foolish and unwonted Love; The Governour strictly upon penalties commanded him not.

to come within a hundred Leagues of the said Statue; The discontented Youth seeing himself deprived of what in this life he most desired, he fell into such a passion that he slew himself, not being able to suffer the torment; for, such is the force and power of this malady, after that it once begins to take possession of the most sensible parts of the body, by little and little, it gains the chief Fortresse of man, the heart; so that its a difficult thing to be rid of it, or cast it out, except with life it self, and it were better for many to end their dayes speedily, rather then to suffer continual groans, sighes, tears and heavy torments, as they doe: That great Philosopher *Apolonia Tiano*, being much importuned by a King of *Babylon*, that he should declare, or set forth, the most cruel and insupportable torment that could be invented by the most secret Arts and Sciences of the Philosophers, to punish a young gallant, who he had taken in bed with a Lady of his, which he himself had a great respect for; Answered, the greatest affliction thou canst lay upon him in this life, is, not to take away his life; *I can* (saith he) *invent no greater or more cruel Chastisement than this;*

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You shall see how by degrees, the feirce burning fire of his commented and once enjoyed Love will be predominant over him, so that the torment which he shall suffer will be so great, that it cannot be imagined and expressed; he shall be combated and surrounded with so many various Imaginations, that you shall see him consume in the flames of his own lustfull Frensie, like as a Butter-flye doth his wings in a Candle; insomuch that his life shall be no more a life, but a lingering death, more cruel, than any bloody Tyrant can command of any Hangman to execute: Here you may see the summe of all; for I have endeavoured to spread the wings of my Pen, suffer it to soare and wander in this Theam, which is such a general destruction, and proves to be so great a damniage, to the major part of the youth of our times; who no looner set footing into the world, and begin to taste the delights thereof, but they conceit themselves, in love and beloved, being ayded and assisted of youth, liberty and riches; which are the cheifest panders on the earth; they Commence batchel-lers of the Art, spending the best part of their lives, in Loves frivolous toys, commands and occupations.

Old

## Old Age.

Now after all this wide and spacious sea of miseries, and tempestious waves of trouble; in the which man is continually sayling and rowing, with exceeding danger of his destruction; and when most need is of quiet repose, then old age steals upon him; he feels the smart of his old sores, his former griefs become renewed, & the sins of his youth come home to him; here he comes to pay the charges, intersts, dammages and imparements, of all the wanton excesses of his youth; all the past vices, and pleasant viands devoured, are cast up then; for the heart is afflicted, the senses grow dull, the spirit is infirme, the breath smells, the face wrinkles, the body bends, the nose drops, the sight grows weak and dimn; the haire sheds, the teeth Rot, and in conclusion, they are never without one malady or other; so that their body seems to be an Effigies of death, or like a dry Anotomy: This one besides the many infirmities of the soule, which do accompany old age; he is soon angry, but hard to be pacified, he will soon be-  
lieve

lieve a thing, or is credulous, but doth not quickly forget; he praises the former, but contemns the present times and condition of things; he walks continually sad, infirm, melancholy, averitious, suspicious, and complaining; in fine, old Age is the necessary Sink or dunghill, where all the filthy infirmities and iniquities of the past age is emptied and cast out; the Emperor *Augustus* having well weighed and considered all this, was wont to say, that after men had lived fifty yeares, it were fit they should then dye, or desire and intreat others to kill them, and end their sinfull and miserable lives, for so long they may attain to live happy & honorably; but all the rest of their lives, they passe in perpetual afflictions, grievous and insupportable infirmities; death of Children, losses in Estates, importunities of Sons and Daughters in Law, interring of friends and acquaintance, maintaining of Law-Sutes, paying of Debts, and an infinite number of other sorrowes and troubles; that they were better to be at quiet in their graves then to enjoy this fraile life, for so short a space, and so full of sorrows; this the Prophet well understood, when  
he

he prayed to God so earnestly; *Lord leave me not in my old age, when thou shalt see me Aged, Infirme and Weak.*

Hitherto we have in my opinion largely and sufficiently discoursed of the miseries, anguishes and afflictions which do besiege, persecute and torment man; whilst he is acting his tragick part on the *Treatre of this World*: but well may we believe one thing, and that without scruple, that if the first entrance which man makes into this vaile of Teares, seems wonderfull, miserable, difficult and dangerous; no less will appear his end and parting: for if thou hast heard of strange and miraculous births; if thou wilt, thou mayst read of more horrid deaths, with the which I shall put a period to this narration of all the infelicities, calamities & miseries of mans life: after that man hath labored, sighed, & toyled himself nights and days, to beare to a good harbour, the sardle of his unfortunate calamities; it might seem reason, that nature should give him some repose and quiet? Let him eat one morsell of bread in peace, but it is ordained, it should not be so; but that he should be always watchfull

watchfull and with dread expect the dolefull parting of the soul and body, that terrible houre of death, which for the most part is with anguishes and incredible torments; at the which *St. Augustine* admiring, he frames a complaint to God: Lord, after man hath suffered so many evils, and sustained so many afflictions, death follows, which suddenly snatcheth poore Creatures, and that by divers, strange and infinite ways: some with grievous Feavers, others with some great pains, some with hunger, others with thirst, some in the fire, others in the water; how many with the sword, poysons and pure fear? some doe drown, strangle and destroy themselves, others are torne in peices with the teeth of cruel and savage Creatures; some have been wounded and killed by pecking of birds, and others have been meat for fishes and worms; all this considered, no man knows what end he shall make, or by which of these means his dissolution shall be; for when he deems himself most firm, healthy and strong, then he is most subject to fall, and the saddest change is then nearest, and then approaching towards him: death the separation

separation of soul and body, which is most fearfull, and of all things most terrible; Therefore to work upon our apprehension, what sight, what spectacle, is more worth our view and contemplation, then to see a man cast upon his sick bed, tormented with the pangs of death, and afflicted to the height therewith; what a horror? what a change is there in all the joynts and parts of his body? what an alteration there is? the feet grow cold, the face turnes yellow, the eye strings break, and the eyes sink in, the mouth and lips shrink up, the tongue grows black; the teeth chatter; their sweat is more cold then ice, proceeding from mortal griefs, and are the most evident signes of the conquest of death over nature? for when the soul comes to separate from its so dearly beloved companion? when these two so ancient friends and consorts comes to take the last farewell, embraces, there is no joynt or limbe of nature remaines whole or in order, but they all break; besides there is the furious assaults of the devills, the wicked angels, the fearfull visions and representations, which they make to the soul and conscience of the

poore

poore dying man: its certain, there is no invention, no false Machination which they do not attempt, to beguile and deceive him, striving sometimes to make us believe that we have lived well, that we might assuredly believe, and securely rest upon this false opinion, and not strive but neglect by a hearty repentance to obtain the mercy of God; other whiles he sets before us an infinite number of foule and wicked transgressions which we have committed in our life times, to cause us to dispaire and distrust our Gods grace and loving-kindnesse, that is the houre in which that cursed one Sathan bestirs himself, imploys al his force, sharpenes his weapons, burnishes his Armes, & Insinuates secret Ielousies against the power of God; at that instant of time he strives to disturb the soul, the health, and the peace of men; then he animates and strengthens himself more then ever; for by how much the nearer he knows he is to the end of his Kingdome, by so much the more he rageth and grows feirce; for which cause he useth at that houre, the same practice he did at the time our Saviour Jesus Christ was on the earth, when he drew neare to any

that

that were possessed with Devils, they never gave greater shrieks, tormented or afflicted themselves more furiously, then when he came neere them; and that because they knew that the houre was come, that they must be commanded out of their habitations, and forced out of the persons where they abode; for this cause the Royall Prophet *David* so much lamented the death of his son *Ab-salom*, saying, *I would I had dyed for thee, oh my son; considering then he dyed full of wicked vices, and inormous sins, and rebellions, with which he passed that his sad and last houre.*

Those that have gone through that passage, the gate of death, & have swallowed that thorne with the which they have been strangled; What is become of their fantastical Pride? What is become of all their Poms and Trophies? Where is their Riches, Delights, and Pastimes? Where are the Majesties, the Excellencies and Dignities? What is become of all the Gallantries, Courage and Inventions of them? They are vanished away like a shaddow, as the *Psalmist* expresses, *They are perished like a Garment devoured with Mothes?* and the

the Prophet *Efayas* sayth, *Serpents, Dragons and Wormes, have eaten, consumed and destroyed them;* Let us consider a little, man lying in his grave, contemplate with me his condition there; whoever beheld a more fearfull spectacle, or stinking Monster; is there any thing more horrible, unsavory and vile, then man being dead and consuming in the earth? see here the Majestie, the Excellency, the Dignity of this world layed in the dust; behold here the delicious and nice feeder, the esteemed and honored, even to kissing the feet and hands; how a suddain and unexpected change, hath altered his condition, and made it so abominable, that it cannot be so closely masked, decked and honored, with stately Sepulchers of Marble or Porpherie, with glorious Statues of Brasse, Pirameds, Epetaphs, Mournings and other Honourable Pompes, but it may manifestly appear, that under all this, there is a gastly, stinking and deformed Corps; which few would desire to see, come neare or remember; there is none of the greatest and mightiest Lords of the Earth; of whom it may not be said, what *Solomon* in his book of *Wisdom* writes? *What*

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profite



profit have they reaped of their Pride? What fruit have they gathered, (or carried with them) of their great riches? all these things are passed like a shadow, like an Arrow shot at the mark like the smoke which is dispersed with the winde, like the memory of a Guest in an Inn, which hath stayed but one day there; lets now leave the miserable body in its grave, lets not molest that quiet repose, it hath for a short time, in that little cave of earth, where it lyeth as in a bed of Down.

But now here follows the ultimate and most dangerous tryall, and passage of this our humane Tragedie, that which *David* so much dreaded, that he prayed exceeding earnestly to God, that he would not enter into judgment with his servant, for at that instant that the soul departs from the body, she must of necessity appear before the face of Almighty God in Judgment? what fear? what horror think you, shall he carry with him that is overclouded with vice and wickedness? what moment can be more frightfull? what minute ought to be more feared, contemplated, and profoundly considered? My members all tremble, they hardly

hardly a haire of my head but stands upright, when I seriously Meditate thereof: this is the Journey (which the Prophet writes of) that the Lord will make; when he saith, He will descend like lightning; all hearts shall wax faint, become foolish, and melt away, and all the world shall tremble with fear, in that day, their griefs, troubles and afflictions shall exceed the paines of a woman in travell; in this day the Lord will come full of wrath and anger, to destroy the earth, and roote out the wicked thereof: the Sun shall be darkned, and the Moon and Stars shall withdraw their Light, his irefull fury, shall break the hinges & destroy the foundations of the earth; lets hearken also to the words of Saint *Matthew*, in the language of Christ; As the lightning riseth fourth of the East and in a moment sets in the West; even so shall the coming of the son of man bee: there shall be in those dayes great tribulations, such as was not since the beginning of the world untill this time, nor ever shall be, Mat. 24. The Sun shall become dark, the Moon shall give no more light, the Stars shall fall from Heaven, the Waves of the Sea shall swell, roare and make a noise, that men shall fall down dead with feare thereof; the Powers of heaven shall be shaken, Wo unto them, saith he,

that are with Childe and give suck in those dayes: For as in the dayes of Noah, before the flood, they were eating and drinking, marrying and giving in marriage untill the day that Noah entred into the Arke, and knew not till the flood came and took them away; So also shall the comming of the Son of man be; there shall all the tribes of the Earth mourn, and many shall run and hide themselves in the holes and caverns of the earth, they shall say unto the mountains fall upon us, & to the hills cover and hide us from the face of the Judge that sits upon the Throne Blow the Trumpet in Sion, sound an alarum in my holy mountain (saith the Prophet Joel,) let all the Inhabitants of the earth tremble, for the day of the Lord cometh, and is nigh at hand, a day of gloominesse, a day of clouds and thick darknesse, all the inhabitants of the world shall be burned, fire shall scorch and consume the face of the Earth, and burning flames shall destroy it; His throne (saith Daniel, Dan. 7. 10. was like flames of fire, and the wheeles of his Chariot like burning coales, a feirce stream issued and came forth from before him; this shall be the forerunner and discoverer of his Campe; now after this irefull vengeance of God is executed and fulfilled against the four Elements; the dead shall come forth out of their Graves and monuments

monuments, by the wonderfull Command, Power and Providence of God; and the bones with the other parts of the body, shall seek and finde out its proper Veines and Nerves, with the Flesh which hath rotted in the Earth; all those which have been devoured by cruell ravenous Beasts and Birds of the Heaven; all those which the Sea hath swallowed up, and Fishes devoured; all that which hath been turned into vapours by the Ayre; and all those which the Fire hath consumed, shall be reduced to its first being, and turn to its first proper shape and essence; all the blood that hath been unjustly shed, by Thieves, Robbers, Murderers, bloody Tyrants, Mercenary and Corrupted Judges; it shall all appear there, not one drop thereof shall be wanting, from Abel which was the first that was slain, to the last hair of the head of any of them, which cannot perish. If it was a strange, dreadful and extraordinary thing to see how willingly the bruit Animals left the Earth, the natural and common Mother, fosterer and cherisher of all Creatures, flying from the anger and vengeance of Almighty God; to put and inclose themselves in the Arke of Noah, as if they begged succour from him, as if they had had some foresight of the approach of Gods wrath upon

the world; How much more fearfull a spectacle shall it be to see poore miserable and wretched sinners to appear before the dreadfull Tribunal of Gods Justice, where all the Books shall be opened; I mean, that God and all the world will plainly see the innumerable Crimes and Offences, of which our Consciences are full; and with which our hearts and soules are cankered, that which now we so closely mask and hide, shall then be made manifest to all; If the vaile of the Temple rent, the earth trembled, & the Sun hide his face at the injury done to Christ crucified: With what face, with what shame, with what horreur shall a multitude of impudent carelesse and unhappy sinners look upon that just Judge, whom not only every day, but every moment they have offended, blasphemed, and with a thousand sensuall and deceitfull fooleries displeased? If the sight of one Angel alone doth astonish us, so that its insufferable, as St. John affirms, who not being able to behold so great a brightnesse, fell down with his eyes towards the Earth, as if he had been dead; And Esayas after he had seen an Angel, confesseth, That all the joints of his body were loosned with feare:

feare: The children of Israel meerly out of exceeding dread, said to Moses, Speak thou to us, and we will hear thee; for we cannot suffer this voice which comes from heaven, it makes us ready to dye with feare; (although the speech of Angels have been so very gracious and milde on some occasions) how shall miserable sinners abide or endure the terrible voice, the exceeding glory of the Majesty of God, seated in the Throne of his Power, when he shall say what the Prophets writ; The houre is come to avenge me of my Adversaries, now will I satisfie my anger, for they shall know that I am Lord of all: I will go forth and meet them in the way, and like a Beare robbed of her Whelps, tear them in peices, although I have long kept silence; been patient and hitherto passed by your iniquities: Henceforth I will cry out like a woman in travail, I will kill and destroy at once, I will consume all Plants and fruits, make the fruitfull hills, deserts, dry up the Rivers, Fountaines, and Lakes, turne darknesse into light; I called to them and they would not hear, stretched forth my hand unto them and they would not take notice, they despised my counsell and contemned my correction; I also will laugh at their destruction, and scoffe when I avenge my self on them; when they call upon me in  
their

their troubles, I will stop mine ears, and will not hear them, and when they seek me they shall not finde me; If the heavens are impure in his sight, and the very Angels are faulty before the rigour of his Divine justice, what shall betide us poore miserable wretches what shall we finde who are a clod of earth, a small Cottage of Clay, whose foundation is in the dust; and laden with the blame of original sin, before we were delivered from our mothers wombe; and if the Just shall hardly be saved, what shall become of the wicked and unjust, the number of which is to great; for as the holy Scripture teacheth us, there are many called, but few chosen; especially in such a strict and dangerous time as this is, when the secrets of all hearts shall be manifestly laid open; Here the great Monarchs and Princes, shall give an account of the great taxes which unreasonably they have exacted of their Subjects; but especially Usurpers and Tyrants; who have much more to answer for, besides the multitude of Gods poore sheep, which in stead of shearing they have slain; the innocent blood which they have caused to be spilt: Here our Merchants, Shopkeepers and Traders, in this our *Theatre of the World,*

*World,* must set down a discharge, of the corrupted, sophisticated, and depraved Wares; sold with false measures and weights, even to the satisfying the utmost farthing of any abuse, or cheat, here the Avaritious, the Thieves, the Usurers, which have undone some, destroyed some, and Pil'd others, must pay in the same coyne, the dammages and evils which they have done; at this day the mercenary Judges, which corrupted, violated, or blinded the eyes of Justice; shall vomit up the gifts and bribes for which they did it; Here the Orphans and widdows shall put up their complaints with other afflicted persons, declaring before Gods Judgment Seat, the exceeding injustice done to them.

Then the time is come, in the which the Shepherds and Prelates shall give an account of their flocks, recommended to their charge, of the true & false, good and bad doctrine, with which they have fed them? Oh what care ought men to have of taking charge to teach Gods people, for God will have a strict account of his flock; at that time, the evil Shepherds will say, but with

with sufficient grief of soule, and trembling with terrible feare; Behold those which we mocked, scoffed, little esteemed, and continually reprehended, esteeming them fools and infamous, in their course of life; see how God hath received them for sons, giving them part amongst his Saints and holy ones, this will be the houre saith St. *Jerome*, in the which many, Stammerers, Dumb and Unlearned people may be more happy, then the most Eloquent and Learned; many Shepherds and Herdsmen may be preferred before great *Phylosophers*; many poore beggers, before rich Princes and great Lords; many simple Rusticks, before the subtle, nice and delicate; which being seriously pondred by St. *Augustine* said; *The foolish and senselesse robbed heaven, whilst the wise with their Doctrine went to Hell.* Oh good Christians, lets open our eyes both of soule and body; and walke with continual circumspection, and care, that we, I mean every one of us in particular, may not come at last to incurre that most terrible sentence that ever was pronounced, or can be possible, or imaginable to be Paralleld; for in comparison of the evils and miseries which

which will certainly come to us thereupon; all humane Calamities, Vexations, and afflictions, which in this Treatise I have mentioned, are delights, pleasures, and pastimes, in respect thereof; I mean that final sentence, which is the end and dolefull conclusion of the Theatre of many a mans misery mentioned by Saint *Mathew*, 25th Chapter saying, *Goye cursed of my Father into everlasting fire, prepared for the Devil and his Angels, before the foundations of the World was laid; where they shall be tormented endles, they shall desire and seek after death, but shall not finde it, death shall fly from them, and their infernall habitations, from which, good Lord deliver us, Amen.*

A short  
**DISCOURSE**  
Of the Excellency and Dignity of  
**MAN:**

By *Pedro Bouistan;*  
called *Lannay*, Translated  
out of French into Spanish,  
by the Master Baltazar Pe-  
res del Castillo:

And lastly, Translated  
out of Castilian into  
**ENGLISH,**

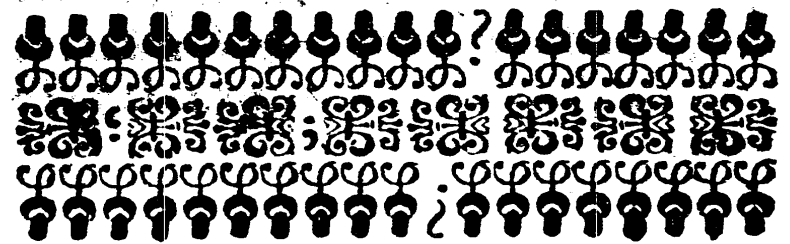
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By *Francis Farrer*, Merchant.

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London, Printed for *Samuel Ferris*  
and are to be sold at his shop at Lon-  
don-stone in *Cannon-street*, 1663.





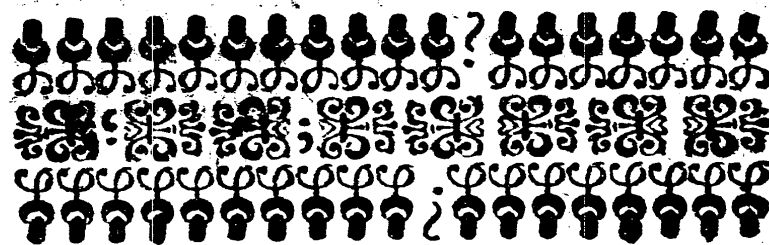
T O T H E  
Courteous Reader.

**H**e Author considering (as I  
suppose) that he had obliga-  
tion to satisfy in some thing  
that Honour which in the foregoing  
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He composed this short discourse, in

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**H**e Author considering (as I suppose) that he had obligation to satisfie in some thing that Honour which in the foregoing Treatise, many will object he had detracted from the Dignity of mankinde; He composed this short discourse, in the which, he doth not onely satisfy what he never took, but puts men into such a condition, the which all ought to seek, and strive to attaine; Receive it therefore, gentle Reader, as thou wouldest any thing which thou

thou esteemeſt or haſt had experience  
of, for in this ſhort Tract is contain-  
ed, what Antiquity; and what the  
preſent, could honour, or can admire in  
men.

Vale.

The



## The Theatre of the World.

AFTER that God had with won-  
derfull providence and excel-  
lent knowledge, Created the  
World; which is the moſt exact  
ſetter forth, of the Greatneſſe, Wiſ-  
dome, and Power of its Creator; he  
placed man therein, that he ſhould be  
King, Emperor and Lord over all that  
he had made in it; that he contempla-  
ting the Excellency, and greatneſſe of  
the works, might render Love, Duty,  
and Reverence to that great God, who  
hath made all theſe things for his uſe  
only, to appeare gratefull for this  
high favour beſtowed upon him, by his  
Creator, and that without deſert, which  
ſets forth not only the magnificence of  
our God, but declares his bounty and  
favour towards mankind; for above  
all creatures, he would that the man-  
ner of his Creation and beginning,  
ſhould be different from all others, that

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he had made, that this is true, no man of discretion can deny, for to create the light, give being to the Stars, even the greatest and most excellent Creatures, that those from which men doe receive most profit and outward refreshment, which are the Sun, the Moon, and the seven Planets; He onely said, *Let there be Light*, a Sun, a Moon, and immediately they appeared in their severall spheres in the heavens, in obedience to the command of their Creator, with the like words, he parted light from darknesse; he enclosed the waters that covered the face of the Earth in one place; his onely will and pleasure it was to set them bounds which they never did, or ever shall passe without his command and pleasure; finally, his omnipotent power and holy will alone, gives being to all that ever was or shall be under the cope of Heaven, all Plants, Trees, Seeds and Animals, enjoy life at his pleasure; they shal live no longer, than his divine bounty pleaseth; but esteeming and affecting man more than all the works of his hands; and resolving to imprint upon him with the pencil of his sacred wisdom, an exact Effigies of his divine likenesse; and that

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not without mature and deliberate counsell; but he would create in another, new manner, the best and most excellent of all his Creatures here below, saying; *Let us make man in our Image and likenesse*, that shall be lord of the Fishes of the Sea, of the Birds of the Aire, and of all the Creatures that move upon the face of the earth; giving us with those words to understand the great Honour and Dignity, which he gave to that little clod of clay, which he had moulded with his own hands, and that he would not any of the other creatures should equalize or compare with man: If we proceed in this contemplation, we shall finde one thing worth admiration, in the manner of mans Creation, and it is that to all the Animals of the Earth, to all the Birds of the Heaven, and to all the Fishes of the Sea, he gave body and soule together; when he created them, which he did not to man, that he might exalt him, & put him in the highest place of dignity & honour, here below; He first created the body, and after by his divine inspiration infused the Soule; giving to understand, that the Jewel which he put in that Cabinet, was not terrenal, nor derived from any of the four Elements, as many doting Phylosophers have imagined;

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ed; amongst the which some thought that the bloud was the Soule; and their Reason was, because it often departed by means of some wound and rupture of Veines; or that it consumed away with some strong Feaver; others were of opinion that it was fire, for being gone, the body, which was warm and flexible waxed cold and stiff; others said, that it was ayre, for by breathing and gathering in ayre we live; *Asclepiades* said, *That it was onely the exercising of the five senses*; *Idiarco*, *That it was but a Harmonious concord of the foure Elements*; *Hipocrates* understood that it was onely an Ayre or pure Spirit; spreading throughout the whole body: Amongst all these foolish opinions, the greatest and most blasphemous, was that of *Crates* the Thebane and his followers, who held, *That there was no soule in the body, but that it moved naturally of it self*: No lesse false was that of *Cratipo*, who said, *That men were created and formed in the wombs of their Mothers, as the Plants and Trees are in the wombe of the Earth*: Even that filthy gormandizing *Epicurus*, failed not to declare his Invention, *That although the soule were not wholly corporal, yet it dyed with the body*: These are such rotten false opinions or arrows, no better can be expected out of the Quiver of

of the Devill, who is the father of all lies and deceits that are; who blinded the eyes of these and other vain glorious men, desirous to be esteemed wise and great inventors of new and difficult things; these he hath cunningly led on, with subtil and false suggestions, that with the subtilty of their reasons, and faire speeches, they might cover many other and worse lies, to purchase from men a feare, a reverence and esteem, as if they had been Auditors, or Presidents (with reverence be it spoken) of the Counsel of God: For like such they treated of his most secret mysteries, as if at the time of the Creation of the world, they had assisted at mans Creation; and thereto had been called, to be assistants, Counsellors and Overseers of his works: But we that are Christians, and have been in several schooles better taught, ought not to contemplate, nor suffer our thoughts to wander upon such vanities, falities, and lies, but firmly believe, that when our Lord and God Created man of Clay, he inspired into him the spirit of Life, and man became a living soul: It is not to be understood, that this inspiration was a blast that proceeded out of the mouth of God, and entered into the mouth of man; for God is simple, and

without composition or compound matter, he hath no figure, member or forme; so the soule that God infused into man, is a Spirit adorned with reason and divine understanding; as *Moses in Geneses* writes, *God first made the body, and after infused the soule*; to give us to understand, that the soule doth not participate, nor hath any naturall being or affinity with the body, which is made of the earth, onely for its habitation, so long as it shall please the most high God; and till he shall command, or give licence to it, to returne to its first lodging from whence it came; like the Souldiers of an Emperour, King, or Prince, that are upon duty, which cannot returne to their houses till they have leave; not without cause did God Create man of two natures so different, the one from Heaven, and the other from earth; it is humbly conceived he did it, because if man should wax proud, grow high minded, or set too high esteem of himself, he might, (contemplating the lowlinesse and basenesse of his Corporal being) which is nothing else but a little rotten earth, ashes or dust, abase himself, prostrate his flourishing Plumes, disown, depresse and lay aside his scollish and vain imaginations; Now if man comparing himself with other creatures,

creatures, and considering his weak and fraile condition, should thereupon murmur against God, and speak evill of his Creator; let him contemplate the dignity of his immortal soule; he will suddenly be rapt up as in an extasie, (like Saint Paul with an earnest desire to be in heaven,) to attain a more perfect knowledge of his Creator; and perpetually to enjoy him.

Onely this contemplation would I recommend to those which shall read this short discourse; Which is the excellency and dignity of the soule and its faculties, of which, many Authors both Antient and Modern have written much, and to the purpose; amongst them, *Lactantius, Firmianus* in *Latine*, *Gregorie Niceno* in *Greek*, and *Bartholmew Facio* in *French*, against the new opinions of many; But above all, the Writings of *Theodoritus* Bishop of *Syria*, *Of the nature of man*, Translated out of *Greek* into *French* by *Pedro Roldan*, which have been in great esteem with all that have perused them, and indeed they are worthy of perpetual memory; for which cause, I shall not stay long, to make a large volume of this matter, but rather I shall strive to be short or compendious herein, that I may take off something



of that ill savour, which I seemed to have left in the precedent discourse, of the miseries of mankinde; which perhaps, may have appeared, very rough, sharpe and rigorous; and for it I may be accounted a cruel, feirce, and austere judge of the works of God: Therefore I shall with as much gentlenesse as I can, discover here something of the excellency & dignity of man, that all people may understand, my opinion in this case, and how much I esteem of his dignity and worth; for the foregoing discourse which I wrot against him, it was rather to put a bridle to some vices, with the which I saw most men possessed then to derogate from his honour.

There is nothing more certain and confirmed, for a truth, then what I shall now declare, that the greatnesse and worth of the soule of man is more excellent then all that is contained in other creatures, its of more pure substance then both the heavens or the earth; setting aside the hope it enjoyeth by the resplendent light of christianity, which is an eternall and future hapinesse, of so much value, worth and esteem; that though all the men in the world should joyne together to extoll and set it forth, they are not able to declare

never conceive the half, of what is prepared for those happy souls that shall, by faith and good works enter therein to: What greater or better testimony can I or any desire to prove, the excellency and dignity of man, then to see the exceeding love that God beareth towards him, who descended to the earth, and clothed himself with his humane nature and livery; and became a mortall Man, who is the immortal God, and not contenting himself with this; In signe of his greater affection to man, (who by sin, had lost that stampe, that divine likenesse, with which he was created, defiling it with multitudes of iniquities and vices,) he gives him his hand, and helps him out of the mire, washeth and purifieth him, and makes him Heire of his kingdome, as if he were a lawfull Heire, Subjected to his command and Dominion, all things under heaven; makes choyce of him for his continual habitation on earth; reveales to him the great secrets of his Divine Counsell; in fine, he gives him to understand, that he created all things for his use, and for his respect he had given being to all Creatures. At consideration of which, the Royall Prophet *David* being astonished, cryed out: *Lord what is man that*

that thou art so mindfull of him, or the ~~fool~~ man that thou dost so much value, esteem or regard him; the wise Antients admired much, when they considered the greatnesse, and beauty of this world, and certainly not without good reason, being as it is of the first and greatest works that God made, they could not finde out or understand, how it continued so long after one manner, without decaying, loosing its vigour or changing that great and concordant order, which there is in it; they exceedingly wondered at the plentifull vertue and fertility of the earth, how it never growes weary, but is continually engendering, and producing trees, plants, corne, grasse and innumerable swarmes of vermine; and how it doth not corrupt, and rott, with that continual encrease of such a diversity of things in its bowels, the Springs and Fountaines never grow weary, but are continually flowing forth, and gushing out, by the same passage they began at, and from the same place, where they were appointed at their creation; they marvelled and that justly how the Sea receving into it, such abundance of waters, from so many such principall and large Rivers, as there are in the earth, yet seldome or never overflows its shores,

shores, or passeth the limmits, which the Creator thereof bounded it with: They also admired, how the Sun appearing so small, should be farr greater then all the Earth. These and the like considerations, caused wonder in them; and made them set a high esteem on these sublunary things, and not without just cause; but with what greater esteem and admiration (think you if they but looked therein-to) did they love, reverence and respect, the cause for whose use so many excellent things were created and made, the which God was pleased to exalt, and put in so high degree, that he made him Lord of all his Works, Emperour, King and Captain of all his visible Creatures; for well may he be compared to them, considering the favours that Almighty God bestows upon man, allowing him (in stead of souldiers, and Yeo-men of the Guard which Kings take with them for their defence and safety) a guard of Angels, to accompany, Councel and Defend him, from all assaults visible and invisible, and temptations of the world, the flesh and the Devill: Furthermore endowing him with that Divine care and excellent knowledge of all things present, a perfect memory of whats past, and a strange providential

dential and evident understanding by conjecture of things to come: what shall we say of his care and incredible knowledge of all the Vertues, Properties and Natures of Trees, Herbs, Stones and Animals, of his understanding and knowledge which is good or bad, which is vicious, which is vertuous; What is honest and what is dishonest; yet not contenting himself with the knowledge of the essential of all the Creatures, and things in the world; he soares with a lively, quick agility of wit, more divine then humane to heaven, and with most acute reasons, treats, disputes, and holds arguments of the things thereof, as if he had consulted them with his Creator, yet secretly, covertly and inwardly in heart confessing, that man is the likenesse and image of God, or at leastwise a book full of divine emblems, who living here below, elevates himself with a strong and nimble activity, through the ayre, & descends by the subtilty of his ingenuity to the profundity of the Sea; so that the depth of the one, nor the height of the other, but are as plain to his contemplation, as the earth he lives in; the greatest obscurity and grossenesse of the aire, he peirceth at his pleasure, the thicknesse and firmnesse of the earth cannot

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not defend, but he will take what he pleaseth, out of the deepest concavities thereof; no whirle-pool or gulf of water affright or hinder his passage over it, even when and how by his ingenuity he pleaseth; for which cause that excellent Poet Homer called men (*Alphestas*) that is to say, discoverers; for man onely being borne strives to attain to the knowledg and understanding of the original cause, growth vertues of all things; with this insatiable desire of knowledg, and extream diligence that men use to that effect, were found out & invented in less then a thousand years the greatest part of the Machanick Arts, and diversity of Sciences, which are used in the world as *Marcos Varron* and others do affirme; some wise writers, called man (*Pbos*) which signifieth light and knowledg, from that ardent desire that he hath to see and understand all things; the which caused very many Phylosophers to err, and that onely by this naturall inclination that is in man to know; they believed that the excellency and principal being of our soules was the light of understanding, there is nothing that man more abhors, then the darknesse of ignorance and folly, nor any thing that encourages his endeavours and labours more then desire

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fire of knowledg, from whence is gathered, that man is of a divine and heavenly spirit; who knows the vertues of the Stars, the influences of the Planets, and the qualities, forces and vertues of the foure Elements: in fine, all Creatures both Celestial, and terrestrial assist & serve man; at the which some of the wise men of *Aegypt*, being with admiration astonished, they declared man (though audaciously expressed) to be God upon earth, a divine and heavenly creature; a messenger of the gods, lord of all eternall things, a companion of the gods, and the wonder of nature; but what adds more Glory & Majesty to him, is, that many times, God by his hands brings wonderfull things to passe, as hath been seen, strange things done by many; which man could not do without Gods Divine assistance, as we read in Ancient Histories *Clasomeno*, and *Aristeo* did both, the which often fell into Trances and Extacies, and being in these fits, their spirits departed and went to diverse places; and being returned to their first senses, they related strange and incredible things, that they had seen in the Countries where they had been; all which appeared to be truths, afterwards by others relations; one *Cornelius* a Priest of the

the gods in *Padua*, living in the dayes, of *Cesar* and *Pompey*; he was put in to such an extasie with the profound meditation, of the cruel battell, that betwixt these two, the Father and the Son in Law, was in hand to be given; he though farr distant, the same day the battell was fought, gave such an exact account of what passed therein, of the order and manner thereof of those eminent men that were there, and those that were slain in it; as if he had been present, or General and Commander of both the Armies; Also *Apollinus* being in the City of *Ephesus*, gave account thereof, what had happened that day at *Rome* to the Emperor *Nero*; the great Philosopher, *Socrates* fell every day into a kinde of a retired trance, to converse with his soule, at which time or houre, he neither saw nor understood what was done by another before him or neere him; the Divine *Plato* was ravished in contemplation at a certain houre of the day, all his life time, even till his death; the Poets which are surprised with that divine Rapture, when their Genious would write any excellent thing, they compose Verses, and indite such strange expressions, that they themselves being come to themselves nor others, can amend or hardly understand

stand them; the which we plainly see, verified in that so wonderfull as rare, Poet Homer, which may serve for an example of all the rest, of whom many wise men were bold to affirm, that if the wisdom and understanding of all the other Poets that before him, nor after him were or shall be, could be joyned together in one; they would come short of the admirable excellency of his workes; the which (though of one blinde from his mothers wombe) were such, that there is none in the world comparible to them; nor do I believe, if he himself should arise from the dead, that he could make another worke like the first; by this example (not to weary you out with many others that there are) we may clearly see, that man is the most compleat work that God made in the world; and that with his many favours and blessings bestowed upon him; he gives us to understand, that man was drawn with a Cœlestial Pencil, and a Divine hand; the Antient Phylosophers, although they knew much, either they could not compasse or understand, or if they did understand, there was such diversity of opinions of the originall of him that no certain resolution can be taken hold of out of their writings, for all or the

the most part of them, thinking that they had sufficiently found out and avouched the true *Principium* of man, they did only beat about the bush, inventing things full of lyes, falsities and fooleries, masking them with the faire glosse of quaint words, and the glittering shew of gallant language, but not being able to hit the white, or finde out the true beginning of man, they much wondred and admired at the great wisdom of the chief artificer and inventor of such a curious piece of work, which alone being seriously considered by its parts, figures, and proportions, it causeth a suspence in the senses of the most understanding men.

#### Head.

Who is there so stupid or senselesse that contemplating the miraculous composition of mans head, is not ravished; considering that in this small part of the body is contained, a great proportion of Divinity; Here we will fix our discourse, without running through all the rest of the parts of the Body; not to tire the Readers, What beauty is there created that can be compared; with that of the Head of this Creature? With what fairenesse can ye compare so great beauty? this the Tower of the Fealty of this little  
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world, this is the defence of the Reason; the seat or habitation of the understanding; from hence as from a fountain, flows all that variety of works of the five Senses; How is it possible, that by one and the same pipe or conveyance, should come forth so many, and so various commodities, furtherances and profits; who can but wonder at the strange nature of humane memory? the which as *Plato* sayes, is the Treasurer, Secretary and Scribe, which never departs from this Tower, ever retaining and keeping things, although they passe in a moment, whose Office it is to conserve and lay up in its Register, like a trusty Scrivener, an innumerable multitude of things, very strange and different one from the other; and that without confounding or mixing the one with the other; but it rather refines, purifies and puts each in its place, to make use thereof, each in its time, when he shall have occasion to relate any thing, although he hath heard it and laid it up in store many years past; then we may see a multitude of things, various and strange, related in such order and method, that they do neither confound, mix, or disturbe one the other, striving forcibly to come forth one before another.

Eyes.

Eyes.

What a strange wonder is the purity, subtilty and agility of our Eyes, which were placed in the highest Belcon of this Tower, to be Scouts and Sent nels, to behold and contemplate the most high and celestial Objects: Just over the sight there is a thin skin so transparent, that they glister like some precious stone, they are round, for more sharpe and deep aspect, and beholding of things that are set before them; and for that cause they are clear and shining like to a looking-glass; they are also movable, & are never quiet, that they may not look upon any thing, that may offend them against their wils; therefore they move to what side they please; and if they espie any thing that molests or troubles them, then are they covered, cloathed and adorned, with lids and brows, as with Bulworks and Baricados, to defend them from any danger that may succeed: Over the eyes are placed the brows, like a bow that they might receive no detriment from the sweat or any other humour that might descend from above.

Nose.

What Spectacle, what sight more worthy of admiration, more beautifull and comely,

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comely, can be found or seen, than the frame of the Nose? Doth it not seem to be a Baricado also made to defend the Eyes; the which although it be smal, hath three Offices, the first to Breathe, take in Ayre and Spirit; the second to smel; and the last to cast forth at its passages, the superfluities of the Brain and of the whole Head; which are conveyed down thither as to a common shore, by those ways and grots which nature hath made.

*Lips, Mouth, &c.*

With what a concordant order are the Lips placed, as embosments and ornaments to the mouth? with what art are they cut and joyned; and with what a pleasant Vermillion are they dyed; within the which is contained that admirable Instrument the Tongue; the motion alone of which converts the Ayre into words, is a true Interpreter of the most secret Conceptions, and thoughts of the soule; and for that cause is seated in the Porch or Gate of this Fortresse, which is the mouth, and therein serves as a Porter, bringing and carrying of messages to and from those that are called and spoken to; Who can but wonder, seriously considering so smal a piece of flesh; and being as it is one of the least members of man,

man, it is the most magnanimous of them; it praiseth God; disputes of all things created; speaks of their being nature and delectable nesse; discourseth of heaven, of earth, of the foure Elements; Of all that is in them and created of them; its true, it cannot well form words without the Gums or Teeth, which may in part be seen in Children which speak not till they have Teeth; and in old men, who stammer that one can hardly understand their words, after they have lost their teeth, they become like Children in speech.

*Beard.*

Moreover nature hath adorned and decked the head of man (as *Laclantius Firminius* saith) with a comely Beard, to distinguish man from woman, to set forth mans age, and to be an ornament to him.

*Eares.*

The Eares also were not made in vain, nor fixed in so high and eminent a place to no purpose, but to receive more clearly the sound of voyces, &c. which naturally doe ascend in the Ayre; they are continually open and ready to receive the voice or sound, by those wreathed creeks, and in those secret corners is the hearing retained and kept, nature also ordained that there should be wax and filch at the

entrance of those Caverns, that if any smal creature should presume to enter or doe any detriment to the hearing, (which is the most excellent of all the five senses) should be made a Prisoner there, till it dye.

Its but brief what hath been spoken of the severall parts of mans principal member the Head; much more might be related thereupon, especially if we should at large consider those parts joyned together, and in them two wonderfull things; the first is, that amongst infinite multitudes of people that are living, you shall not finde two so exactly one like another, as that there shall not be some distinction betwixt them, and this difference consists onely in a thing of so smal circumference as the Face; so that none or very few, are to be found amongst so many millions, that have one and the same kinde of tokens or signes of similitude:

The second thing that Nature made, placed and set forth in so little a compass as the face, in which is shewed all the rest of her Arts, is that she hath endowed some villages with such an excellent and supernatural beauty; that oftentimes man himself, to possesse, enjoy, and partake thereof, puts himself in hazard of a thousand

land deaths, layes his life at stake; and if he chance to dispaire thereof, he will sacrifice his honour, his life; desires to dye, loose and forego all his estate, to procure, and obtain his desire, and sometimes forced, transported and deceived, by his own imagination; he looseth his senses for this thing called beauty, in testimony of which I could nominate here many illustrious persons, in all ages; that aspired to robb. or spoyle heaven of the choycest of its glorious beauty, to extoll, flourish, and mask over, the spacious fields of the earth, thereby to immortalize themselves, and their works, onely invoking this beauty, as if that alone were the Star and guide, that should lead them to obtain perpetual blisse, fame and glory, the beams that do issue forth from some faire and glittering faces, are of so much force and vigour, that they do overcome the inward intellectualls, as suddenly as lightning, overpowering and taking possession of the greater and better part of the soule, and makes the poore distressed and afflicted lover, to feel its great force and power; with contemplation and admiration; with which they do deliver up their wills and affections to the thing esteemed and affected; Making themselves

selves of Lords and Masters; Servants, of  
 Freemen, slaves, of joyfull, jocund and  
 unpassionate, most patient Martyrs of love,  
 and most obedient sufferers of such cruel  
 and bitter torments and pains, that none  
 can believe them, but such as have felt  
 their smart; If their affections be sincere,  
 they doe not content themselves thus far  
 to have gone; but they would willingly  
 if they could, transform their own nature  
 into that beauty which they so much ad-  
 mire and adore; also we finde another  
 great and marvelous rariety in the face,  
 which though it be not a Foot in magni-  
 tude, we may see, or come to know, by  
 the different changes thereof, not onely  
 the natural conditions of men, whether  
 they are sad or merry, melancholly or  
 sociable; but the affections of the soule,  
 whether they are cowards, valiant, fear-  
 ful, merciful, cruel, amorous, or free from  
 love; whether they are possessed with  
 hope or despair, be in health or infirm, a-  
 live or dead, and an infinite number of  
 inclinations, affections and desires of the  
 soule and body; for which cause that  
 great Priest, King, and Phylosopher; *Hermes*  
*Trismagistus*, after he had wearied and per-  
 plexed himself with the profound con-  
 templation of the wonderfull make of

man.

man, cryed out with a loud voice, where  
 is that most excellent Former or Producer  
 of this so glorious a work? who is he that  
 so well knew how to set forth, in such  
 lively Colours, so admirable a picture;  
 Who drew the portraiture of those so  
 beautifull eyes, resplendent lights of the  
 whole body, and bright speculators of the  
 soule; who spread the lips as curtains to  
 the mouth? Who so excellently knit the  
 sinews together? Who interwove and  
 mixed so many veins, which are as so ma-  
 ny little brooks; by the which, the blood  
 is conveyed; & thereby sustaines, streng-  
 ens and refreshes with its humidity and  
 substance; the whole body? Who made  
 the bones so hard and strong? Who en-  
 grafted, joynted, and fixed them, as if  
 they were Sentinels, or Halberdiers, to  
 keep within compasse the thoughts when  
 they would swell and aspire, run out of  
 order and measure, and to harden them-  
 selves against Reason and moderation?  
 Who covered the flesh with so soft and  
 delicate a skin? Who distinguished and  
 parted the fingers, with their severall  
 joynts? Who stretched forth the feet, in  
 so fit a proportion, causing them to serve  
 as a foundation to the whole body? Who  
 so closely pressed the milt together? Who  
 gave

gavethat Piramidell shape to the heart? Who wove so many nets and roots in and about the Liver? Who made the passages and holes in the lungs? Who ordained so large a roome for the Belly, with such a spacious, capacity? Who put the most honourable Members in the most eminent places, to be exposed to the view of all, & reparted the most unworthy members and dishonorable, in stations more private; where the covering should add *valew* and repute to them; Contemplate, saith *Hermes*, how many and what exact pieces were formed, to make up so perfect a creature? What proportionable beauty there is in each member; with what curiosity and art, so many different proportions are fitted and put together; each observing its service, its office, and all procuring the benefit of the whole? Who thinkest thou made & finished such famous works? Who dost thou hold for Father and inventor of them, or who the Mother, producer and projector; but the invisible, omniscient, and most omnipotent God?

Hitherto we have spoken enough Philosophically of the Essence, Magnificence and dignity of man; Therefore now it will be reason that we spend a little more paper

paper in the further prosecution of the work, in proving how there never was, nor will be found any Art, Science or other thing wherein men have not excelled all other creatures; some more then others, and that as it hath been granted them from above; Now to add something to mans *Valew*, *Esteem* and Reputation; I shall not treat of the seven liberall Sciences, nor of Mechanick Arts; the invention of which we all certainly know from man; Not to be tedious and trouble some, I shall onely hint upon some divine particularities, which have been experimentally found in men; and thereby to demonstrate how far the power of man exceeds it self; and how great is the subtilty of his wit; With very much reason we ought to admire the magnanimous spirit of *Alexander* the Great, who in his Child-hood and most tender years, hearing a relation of the many great Victories which King *Philip* his Father had won, he wept bitterly; and being asked by his Tutor and Favorites, the cause of this his so sudden and passionate tears, in time of so much Feasting and Rejoycing; For grief and vexation (saith he) that my Father gained so many Battels, Conquered so many Cities, People, and Armies, that there remains

remains little or nothing for me to act, or any unconquered adversary against whom I should exercise that fervent desire I have in me of Warlike exploits, that I might attain to and gain part of that honour, which my Father got? What greater Testimony of an Heroick minde? What greater or more true Prognostication of the generosity of Spirit; which would possesse or lodge in the breast of this youth, when he should come to maturity of years; the which was plainly verified afterwards, for before he had attained to thirty years of age, he had subjected so many nations, gained and conquered so many Towns, Castles and Cities; that finding no resistance, or against whom to bend his might; He went to the Deserts of *Affrica*, to fight with the brut Beasts, to satisfy that hungry appitire he had of combate and conquest, the Historians relate one thing more of him, as strange as any we ever heard of; That seeing himself peaceable Monarch, and absolute Emperor of the World, He called to minde the saying of *Democritus* the Phylosopher, that there was many other worlds, he for the Conquest and winning of them, caused to be brought together an infinite number of *Engineers* and *Pioniers*, to dig,

delve

delve and endeavour to finde and pluck, those Worlds out of the bowels of the earth, and that all those that they should discover, they should reduce them to obedience, under his Empire and Command.

I could here relate the Noble Acts and Exploits of *Cesar* and *Pompey*, for *Cesar* (setting aside the Famous Victory in the Civill Warrs) he is found to have presented and given fifty field Battels, and caused the death of a million one hundred ninty and two thousand men.

*Pompey*, Besides nine hundred and forty ships which he had taken at sea from diverse Pirats; He is storied to have gained and Conquered by force of Armes; Nine hundred and sixteen Walled Towns, from the *Alpes*, to the confines of *Cadiz*.

It will not be proper to hide or omit here, that immortal Honour and Renown, which *Marcus Sergius* gained, after he had lost his Right hand, and received at several times twenty three wounds; He entred into Battail foure several times with onely his left hand, the which being disabled

disabled and made uselesse to him; He commanded one to be made of Iron, having it fixed and cunningly joyned to the stump of his Arme, with which he after raised the Seige of *Cremona*, defended *Placencia*, and gained in *France* twelve Principal Garrisons; For brevity sake, we will leave the Fame and Renown that men have gained by Armes; For it would be tiresome to relate the multitude of examples I could produce to this purpose; But lets proceed to what they have gotten, by the Arts that to this day are in great esteem, which are Painting, Graving, Carving and Limning; What divine mystery must there needs be in the Art and Fancy of that Famous Painter *Zeuxes*, who drew a Vine with its bunches of Grapes so lively, that hanging it out of his window to dry, the birds came down to eat of the fruit, thinking they had been natural Grapes.

*Apelles*, Though ten years he was in por-  
traying and finishing of *Venus*, he at last  
set her forth so exactly and lively; That  
many young men at first sight, fell in love  
with her, as if it had been a living woman,  
for which cause the Magistrates comman-  
ded him to keep it private, that it might  
not corrupt the dispositions of youth.

Who

Who can but wonder to hear what *Pausanias*, a Greek Historian writes, of an en-  
genious piece made by a cunning work-  
man in *Eraclea*, a Province of *Pelopone-  
sis*, it was a Horse of Copper, whose Main,  
Tail and limbs, were so subtilly and ar-  
tificially made, that all the Horses that  
saw it, raged to come unto it, as if it were  
a live Mare, and very many with that fu-  
rious and often getting up and down,  
broak their Hoofs, Knees and eyes, slip-  
ping on the smooth burnished Mettal; and  
those that once saw it could not be par-  
ted from it with swords or staves, as if it  
had been a hot Maire; Tell me seriously,  
what secrets or enchantments? What  
hidden Vertue, or what secret thing could  
Art have put into that Horse, to deceive  
the others, or how can it force creatures  
enjoying life, to be taken with so much  
affection towards an inanimate thing, that  
they should love, and hazard themselves  
for it, being only a brazen Effigies, with-  
out soul or sense.

*Plutarch*, Praising the excellency of  
man, relates that the great Mathematiti-  
an, *Archimedes* drew through the chief  
place of *Saragosa* in *Sicilia* with onely one  
hand, and one cord, a great Ship laden  
with



with Merchandizes, and with as much ease as if he had led a horse or mare by the Reins, and this he did onely by the Mathematicks; the which *Leon Baptista*, who was a great Architeckt and a rare Artist, proposed he would easily do, if any great Lord would please to be at the Cost thereof; What greater wonder of Nature can there be found, then that subtile device which *Sabor King of Persia* ordered to be made of a Glasse, the which was of so large an extent, that setting himself down in the midst thereof, as upon the rotunditude of Heaven, he saw under his feet the rising and setting of the Sun, the Moon, and all the Planets, and Stars; So that in this his so pompious a Seat, he seemed not to be a mortall man, but an immortal God, under whose Power and Command, that Glorious starry Canopy was subject? What greater pattern of Divinity can man give, especially a powerfull King; then to see himself set in appearance over the Sun and the Starrs, which really is the proper Throne of God.

What Divine wit invented that Statue of *Mennon*, which seemed to be miraculous, for alwayes at the rising of the Sun, if it shon upon it, it made an exceeding  
noyse,

noyse, as if it had within it some living Soule or divine Spirit of inspiration, it was the device of man as *Cornelius Tacitus* and *Strabo* say; Who can but admire of that Wooden Pigeon, which *Archito* the *Tarentine* made; the which as Historians report was composed by the Mathematicial Art, with such constellations, such influences & charracters of the Planets, that it flew to and fro amongst the Pigeons in the aire; In imitation of which *Albertus Magnus* framed a head of Copper, which spake as exactly as if it had been a living man.

*Gallen* an Author worthy of credit, relates, that *Archimides* made a Looking-glasse, with such influence of beams, that from the shore, it fired the enemies Ships two Leagues off; the which may not appear strange, nor from the way of truth; if we call to minde that *Spainyard* which not many years past made such strange Looking-glasses, that they represented to the spectators, two different shapes at once; one of life, the other of death, a thing so marvelous and rare, that many modern Philosophers not being able to finde out the natural reason, of such a representation, they remained in suspence, commending both the Artist and the work, many  
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other, and very strange looking-glasses have been made, amongst the which we must not forget that of which *Ptolomy* makes mention, that looking therein, it represented to the view, so many faces as there had passed houres in the day: Can there be a greater cunning in any creature then that which was in the hand of a man, who wrote the *Iliads* of *Homer*, which are many thousand Verses, in so small a quantity of paper, as would be contained in the shell of a nut, as *Plinie* expresseth; Another made a ship with all its furniture, as Sayles, Cordages and Tacklings in so small a compasse, that a Bee might cover it with its wings; But methinks sufficient hath been spoken, because they are examples of most lustre, honour and esteem amongst the Antients, also by them admired, and set forth as proofs of the excellency and glory of the spirit of man, and how God hath endowed him with divine wisdom.

Now I shall in few words expresse some Acts of the most famous persons of our times, that their honourable deeds may not be buried in the profound pit of Oblivion, nor yield the glory thereof to the Antients; Amongst all the Trophies, Honours, Triumphs, Glories, Spoyles, and

and Exploits acted by our fore-fathers; I finde none can be compared with the Art of Printing, for this so wonderfull as strange invention, is of so profitable a use, that the best of former inventions cannot be equalized with the dignity thereof; or dare to appear before it, this only keeps, conserves and ayds, all our conceptions, inventions and projects from the dangers of forgetfulnesse, its the trusty treasurer of our Imaginations; it makes the memorial of our ingenuity and wisdom immortal, and adds eternal being and glory thereto; it goes on perfecting from age to age the fruits, labours, and profitable studies which men produce, wearying searching and spending their brains and times in the Schools and Universities; all other inventions, how fine and exactly soever they appeared, men have continually gone adding something to them, towards perfecting the first grounds and foundation of them; and that is done by the quaint wits, which every day arise; but this was so happy an invention, brought to light with so much perfection and desire, so well ordred, polished, and beautified, that they cannot add to it, nor deminish from it, any thing of lustre, or worth esteem; the works thereof are so strange & quick;

executed with such diligence and celerity of action, that one man alone can make in a natural day more Characters and Letters in Printing, then the nimblest and most diligent Scrivener in the world can write in two years: Who now can but laugh at (the antient manner of writing) (though not condemned) the miserable barbarisme, and weak inventions of the antients; who (as *Strabo* writes in his Book of *Sita Orbis*) wrote first in Ashes, afterwards on the bark of Trees, after that on Lawrel leaves, after that on sheets of Lead, then on Parchment, and afterwards in Paper. If there were changes then in the things upon which they wrote, there was also in the Instruments with which they wrote; for on Stones they wrote with Iron; with a Pencil on the Lawrel leaves; with the Finger on the Ashes; and with a Knife on the bark of Trees; with Cane on the Parchment, and on the Paper with Quills; the sorts of Ink also were diverse, the first was a liquor of the Fish which we call Turtle, after that joyce of Mulberries then Smut or Soot, and after that of Vermillion, was made that which was compounded of Gum, Gaul and Copper. I have made so prolix a story of this, that men might see what pains and

bour, that famous *Germain* did free us from, who in the year, one thousand four hundred ninety and three, Invented the Art of PRINTING: I could if I would, next to the former invention give the second Crown (Invention of Powder) to the Fryer that found out the mystery of powder, and shot off Cannons, Muskets and Pistols, which are cruel instruments of War, were it not that I have declared, in my former Treatise, of the miseries of humane life; that this imagination, was more prejudicial then honourable, more hurtfull than profitable to mankind: Yet its a strange thing what *Brasava* writes of a Citizen of *Ferrara*, who found out the way of making Powder, that should not sound, or make a noise, though it be shot out of Cannon, Gun or Musquet: But we will leave these thundering flashes of *Jupiter*, invented by the suggestions of the Devil, for the destruction of mankind; and return to the consideration of the subtile and divine wisdom of the men of latter times amongst the which, we ought to esteem the cunning of that *Italian*, who presented to the Duke of *Urbane* a ring of Gold with a precious stone set in it; the which he had made a perfect Dial, with which the hand gave a blow, to advertise

the hour to him that wore it; who can but admire at what an Authour worthy of credite writes? He saw publicquely done in *Millain*, a man wash his hands with melted and boyling Lead, having first washed them over with the juyce of a certain herb: What greater wonder in Art or Science can we behold, then this? That man should make his face and hands, which consist of flesh and skin, so tender, soft and delicate, as nothing more, to become so strong, hardy and defensible, that they are able to resist the grand force and violence of fire, and of so penetrating and burning liquor as lead is; what can mans ingenuity do more, or his Art achieve further, since he dare adventure to put his naked limbs in the Fire, and it doth not burn or consume them? If perhaps this seems impossible, & you think that man is not able to resist the fire? what will you say of that which *Alexander*, and above fifty other Historians relate, happened in their times in *Secilia*, that there was a man called commonly by all, the Fish *Colax*. For from his youth he was accustomed to swim in the Sea, he proceeded so far therein, that the greatest part of his time he lived in the water, turned into the nature of a Fish, or creature of that Element;

Element; he would stay five or six houres under water, after that whole dayes; and by degrees he brought himself to stay eight dayes, without comming forth; so at last he accustomed himself to live under water the most part of his life, which was above eighty years; many times he appeared when he came into any shipsway at Sea, he would go aboard, eat and drank what the Marriners gave him; sometime he came to land into his own Countrey, where he stayed but little; because great pains of stomack possessed him if he stayed out of the water. The which also *Pontano* affirms for a truth; What more wisdom or divine ingenuity can possesse man to peirce the foure Elements, familiarly to make use of them, and serve himself of them, as of other Creatures; except he should soare in the ayre, and through it to passe, both Soule and Body to Heaven: Nay, there hath not wanted some, who have attempted it: For *Leonardo Vincia* invented the art of Flying, and exceeded therein, to the admiration of all; I need not mention here of a multitude of Vaulters and Juglers, who with so much dexterity and boldnesse doe act their parts, that (especially those which to this day vault upon Cables, &c. do often cause

Kings, Princes and Commons to retire themselves from Balconies, and Windows and avoid the sight of so desperate, horrible, fearfull and supernatural actions; insomuch that the Actor often remains alone, because the people cannot endure to behold the desperate and unfortunate condition to which they exposed themselves: For which cause, that great Philosopher *Mercurius Trismagistus* endeavouring to extol the subtilty of mans ingenuity; yet admiring at the divine agility and quicknesse with which it acts, declares to his Son these following words; What thinkest thou at this? or what treasure thinkest thou? Hast thou shut up within the members of thy body? Command thy soule that it cross the main Ocean, and thou shalt perceive how soon it will passe over; nay, in a manner before thou canst imagine, without changing its place of abode; Command it to ascend to Heaven, and there thou shalt apprehend it to be in a moment, and that without any wings; for it hath none; yet there is nothing that doth disturbe or impede its flight, no nor the wide and large tenebrosity of the Ayre can hinder its carriere, the burning heat of the Sun, the swift motions of the starry heavens and

Planets,

Planets, it penetrates all, even to the most pure, celestial and excellent species of them: If thou findest not contentment in this, if thou wilt not abide amongst the spheres and heavenly bodies, search out and understand what vastnesse there is beyond those heavens we see; sure thou mayest easily doe it, consider then what the agility of thy soule is? hold thy self immortal, and believe that thou art able to understand all the Arts and Sciences of the world; ascend above the highest Elements, descend to the deepest Gulfs, think upon and call to minde, what passages thou hast met with, and what thou hast acted, search out the effects of Fire, Water, Ayre, of the drouth and moisture that goes through all parts of the World, fix thy self in Heaven, on Earth, in the Sea, in the Ayre, and dwell if thou pleasest without the body: Sure then by this we may collect that the nature of man is a strange and miraculous thing; for although it hath one part of its being mortal, decaying and perishable, the other and more noble is immortal, derives its original from Heaven, very well remembers its splendid Country, the glorious gifts and graces which it hath received from its Creator; and so despiseth all terrenal enjoyments; but sighs and

groans



gromes for those of heaven, with an earnest desire to purchase those felicities which it rest there, for certainly in it self it knows, that its Principal, Parents, Friends and Alliance, are there, and that naturally is the country where first it received its being; The which if it could clearly see with its eye of reason which is a power of the soul, that never can or doth part from it; more then the light from the Sun; and from hence sweetly enjoy, without this clod of earth, or spoyle of worms! Oh what wonderfull things would it act; how rare and strange would its designes be, but this lump of clay, the body weighs it down and hinders, which *Mercurius* calls a Tyranical Prison of the soul; for that ever impedes, when this would, set forth its divine Essence; but when it goes forth of this body by contemplation and meditation, and freeth it self from the weighty burthen thereof subjecting the vitious appetites of it, it no sooner remaines at liberty, but receives the Noble influences of Heaven, and being purified and cleansed from the filthineffe of these earthly members, goes skipping in the Aire from Element to Element, holds communication and converse with the Angels, and can Penetrate even to the Throne

Throne of the most high God; Whence being inflamed with a divine fury or Zeal acts here below strange and wonderfull things; as *Moses* relates of himself, that after he had parted from men to converse with God, and stayed some few dayes, his face was so bright and shining; that the Children of *Israel* could not behold him: *St. Paul* was caught up into the third heaven: *Socrates* often being elevated in serious contemplation would earnestly behold the Sun for the space of an houre without motion, so that he seemed rather dead then a live: *Alexander* the great, being once in exceeding danger of his life, surrounded with enemies, his Army almost lost and discomfited, he fell into such a furious & passionate rage, that he swear throughout his whole body drops of blood, which appeared to his adversaries as flames of fire that issued from his face and eyes, at the which being frightened, they began one by one to fly, and left him alone, without any hurt: By which we may clearly discern the power and command that the soul hath over the body's Sepulcher, in the which it lies buried in this life, and how many times it freeth it self from the chaines, with which it is bound, and in spite of the body, goes to



to visite her ancient habitation which is heaven, leaving in a manner for that time the body as dead; the which St. *Augustine* very well asserts, in a *Preist* of *Calamensa*, that always when he would wrap himself up in contemplation, he did it with so much gust, delight and so profound a forgetfulness of things here below; that he remained stretched out upon the ground without any sense or motion, and although they applied to his most tender and sensible parts, cauterizes of burning fire, he felt no more pain, nor made any more motion then a dead corps, and after that he had come to himself again, he gave wonderfull, strange and incredible relations of what he had seen: *Herodoto* affirms, that a *Phylosopher* called *Atteo*, vanished after such a manner, that the soule many times, leaving the body at home, wandred through strange Countries, from Province to Province, and related at its return very strange things which it had seen, which appeared afterwards to be true by experience thereof made; A child after he returned from such a rapture of spirit, Prophefied the death of *Julian* the Emperour, with the whole Tragical misfortunes which afterwards hapned to him  
how

how his enemies would come, and whom they were that should kill him, without ever hearing, or being adverted thereof by any person: Another *Phylosopher* shewed in a glasse the host of his enemies, set in order, and prepared for the *Barrel*, such so wonderfull and strange are the operations of the soule of man, so great is its power, when it escapes and freeeth itself from the Prison of the body, when it makes a stay in the contemplation of Cælestial things; which many times (because its not common, and it seems to cast off nature,) the simple vulgar do attribute to the devils, which certainly is nothing else but the supernatural divinity of man that doth these things; and that by reason of its great affinity it hath with the deities; is there any thing more certain then that which is related of *Leonardo Piciorio*, who so strictly began to tame his flesh, with abstinence, that he brought himself to eat but once a week, and to this day many report, that the *Scythians* can goe ten or twelve dayes without eating; sustaining themselves with the juyce of a certain herb which they carry in their Mouths. What more can be added to set forth the excellencies, and praises of this creature Man, but Divinity it self? If we should  
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in particular great of its wonders, the Histories are full of them; Paper expressions and Ink would faile, before the marvelous things that are to be spoken of it; There have been many that no kinde of Poyson could damnify, and that for some secret misterious vertue which was hidden within them; King *Mitridates*, seeing Himself overcome by *Pompey*, had rather dy, then fall into his hands alive; he therefore took and made proof of the most desperate and pestilential poysons that in those dayes were known, but that did not hurt him, being preserved by his own nature, which served him as a soveraign medicine against all Poyson; so he was forced to kill himself with a dagger: *Galen* that Prince of the Physicians writes, that a Girl which was bred up and fed with that venomous herb called *Napellus* or *Hemlock* it was converted into the substance of the body, that afterwards no kinde of Poyson would do her harmes, but all those she lay with, were poysoned with her breath: *Arisctus* writes that in his time, there was a man, from whom all venomous beasts did fly; for if it hapned he bit or touched any, they presently dyed; he also sayth, that he had seen a sort of men which the *Greeks* called *Ophergines* heal

heale venomous beasts by touching them with their hands, and extract the Poyson out of any body, onely by putting the hands upon the place damaged; the very same vertue have the *Psilos* and *Marcians* people of *Africk*, whose Embassador was sent to make proof thereof in *Roome*, his name was *Xagon*, who was put into a vessel full of *Vipers*, *Snakes*, and little Serpents and other venomous Creatures; he was no sooner put therein, but in stead of biting and afflicting of him, they began to lick, to fawn and make much of him, each in its nature; in conclusion, we finde in man strange, marvelous & monstrous things; in so much, that many of the Antients, considering the Excellency of his nature, but not finding any thing that can be compared to the exquisite and industrious providence of him; they commanded them (that is the most learned) to be called gods, even for such they esteemed, honored and adored them: Some there were so constant in their opinion that they never laughed, as *Marcus Cnassus* for which he was called *Agelasto* (as much as to say) one that never smiled but was even in one constitution, others never vomited, as *Pompey*; some never spit, as *Antonio* the second; some never found

found sicknesse in their bodies, as *Pontanus* writes of himself, for he many times wittingly let himself fall from his condition, yet felt no paine or grief, nor found any dettiment; others there were who enjoyed so sharpe and peircing a sight, that they could discern things that were fifty or sixty leagues distance, as if they had been much neerer; *Solinus* and *Plinie*, do affirme of one who was called *Strabon*, that in time of the *Punicke* Warr; he saw from one of the high Rocks or Promontories of *Sicilia*, ships set saile out of the Port of old *Carthage*, which is above a hundred Leagues distant; Of *Fiberius* the Emperor (its said) that waking at a certain hour of the night, he could see all things as clearly as if it were day; in the Country of the *Cardelins* (saith *Plinie*) there are a sort of men that will run as swift as Greyhounds, and that its impossible to come near or take them; unlesse it be by reason of age or infirmity; *Quintus Curtius* and many others write; that *Alexander* the Great, was composed of such a temprature and strange equality and harmony of humers, that his breath naturally spelt like Balsome, and that when he sweat, he cast such an oderiferous scent from him, it seemed

seemed as if there had flowed Musk and Amber through the pores of his body; Yet they relate a more strange thing then this, and more hard to be believed, that his body dead smelt sweetly, as if it had been embalmed, or filled with the most precious pertumes of the world: *Cayus Cezar* was so excellent a Horseman, that causing his hands to be tyed behinde him, without Bridle or Saddle, (a wonderfull and almost incredible thing) with onely his knees, he would make the horse run, stop, turn, leap, gallope and curvet, as well as if he had bridle or saddle: *Marcus Paulus* a *Venetian* writes that the *Tartars* are so great searchers into the secrets of Nature, and have so much power and command over the Devils, that they can darken the ayre when they please & that he once being beset with Thieves, made an escape by this means: *Haytomus* an Authour of singular repute and great authority, in the History that he wrote of the *Sarmatians* affirms the same; and goeth further, relating that the Army of the *Tartars* being almost routed and overcome, was succoured and preserved by a Enchantment of one of their Ensignes, casting a mist and darkening the ayre, about the host of their Enemies: I have

read in many antient Authors, that those of *Ethiopia*, who with a hidden vertue of some herbs, gathered at certain set hours, dried up Ponds and Moats, almost empty Rivers, and open any Lock: What shall we say more, to set forth the excellency and dignity of man?

There have been in the world such excellent Musicians, that with their Harmonious melody have changed the conditions, desires and affections of the hearers; nay more, their inclinations and wills; it makes those that are mellancholly and sad, to become chereful and merry; those that are valiant and stout, to become cowards, to dance, leape and tremble with feare; it causeth others to make gestures and strange postures, according as the sound riseth or falleth: *Terprando*, *Metimco*, *Empedocles*, *Orpheus*, *Amphion*, were all such exquisite Musicians, that in their times, they cured many that were Frantick, Lunatick and possessed, and that onely with the sweet harmony of their Instruments: *Pythagorus* onely with the deep experience and understanding he had in this science, cured a young man that was near dead with Love, he eased him of many cares, evill desires, and carnal appetites, which did continually torment

ment and molest him; causing him to forget them all, as if he had never known them, and that in few dayes; and all his time afterwards he lived very pleasant and contented: All the Historians both Greek and Latine, which treat of the life of *Alexander*, make mention of the excellency of the hand of *Timotheus* his Musitian, of whom I shall declare onely one thing, that at a Banquet being playing on his Instrument, before his Master and many other guests; He began on a sudden to sound an alarum, so furiously and exactly, that the magnificent *Alexander*, little considering his action, hastily arose from the Table, and called for his Armes, being forced into a rapture with the Harmony, and exquisite harping of his excellent Musitian: The great King *Agamemnon* being obliged to go to the Wars of *Troy*, and not confiding in the honest retirements of his Wife; he left her in the custody of a famous Harpist, who when he saw her pensative, idly discoursing, or transported with the darts of Love, would take his Harp, and with the harmony thereof, so entertained that great Lady, that all those carnal appetites and motions, vanished and fled from her: Insomuch that *Egistus* though her darling, could not obtain any

favour from her, untill he procured the death of him, who with his science and skill, was the trusty defender, keeper and preserver of the Chastity of that other-wayes lascivious Queen: Sure we may with greater reason insert that example of the Royal Prophet *David*, who with his skill, art, and harmonious Musick, caused the evill spirit to depart from *Saul*, as it is more at large expressed in the book of the *Kings*.

But that we may draw towards an end of this Labyrinth, which we do but in short expresse, concerning the praise of man, and that we may set to the last seal, in his commendation; I will conclude with this, that there is nothing in him, either oynt or member how despicable soever it be, which is not proper for some use, profitable to some end, and from which may not be extracted some singular Medicine, Remedy and benefit; as *Gallen* and many other Physitians do affirme; the spittle fasting, is very good against the biting of Venomous beasts, and helps against the inflammation of the eyelids; the eare-wax applyed to the nostrills provoketh to drowsinesse and sleep; his Urine besides many other things, for which it is commodious, its good for those  
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that are Dropficall, his fat or grease applyed to any kinde of Gout, very much asswageth it; the blood of man taken while it is warme, healeth those which are smitten with Love; which several Authors do write, *Faustinia* the wife of the Emperor *Marcus Aurelius* did, his flesh embalmed for how many excellent uses doth it serve and for how many infirmities is it? (and not in vain) used; many *Arabian* Physitians made profitable use of the Pith, Nerves, and Marrow of his bones, and also of his Entrails, they beat the bones to Powder, and give it to their Patients to drink, only to try new and strange experiments; *Orpheus* and *Argelous*, cured a disease called the *Squinancie* or *Queenzie* with the blood of man, and even with the pairing of the nailes, they were wont to cure Agues, as *Plinie* affirms; not neglecting the use of the meanest and most despicable parts or members of his body; to gather thereby, the pretious fruit of health; In the sweat of Man, saith *Gallen*, there is some strange secret, and its certain, that his breath being healthfull and well tempered, is very helpfull to such as are Leprous; and what is more strange, although it cannot be spoken without shame his dung or ordure was wont to be very  
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much prized, esteemed, and used antiently in Physick, as *Xenocrates* affirms; so that finding so many profitable benefits in this creature, they accounted it no shame to make use of the most vile & despicable excrements that proceeded from him; and that by reason of the great profit, benefit and commodity, they experimentally found thereby. And now seeing man is composed of so much good, excellency, dignity and deity, being descended in his better part from heaven, we will leave off to compare him with other creatures; the which though God gave them what was necessary, moderately to passe over their lives, in quiet security, as giving to some a hard, tough, and impenetrable skin; to others, a long and thick set haire to defend them from colde; and other inconveniencies of Ayre and Earth; to others Hornes, Teeth, Claws and several more sorts of Armes, offensive and defensive; to others nimble, light and active limbs to fly from the enemy; to some craft or subtilty, to hide themselves in the bowels of the earth; to others wings, and light spreading feathers with them to fly in the Aire; and by soaring above to avoid the anger and fury of man.

Yet

Yet all this is nothing, or of small moment, in comparison of those favours he bestowed upon man, for although he created him naked, and destitute of those conveniences of nature; covered onely with a tender and delicate skin, that by every small occasion is subject to be broken; he did it not without some great divine providence; God did not make him so, but with mature and deliberate Counsel; for he knew full well, with what diligent care and quicknesse man would benefit himself of the exteriour sensative enjoyments of other Creatures, and how the senses should be subject to the quicknesse of humane understanding, the which hath no sooner projected any thing, but they are ready to obey and fulfill its desires; it was thought necessary, that the Instruments that were to be put upon such employments should be more delicate, subtil, tender, plyable, and not so stiffe or strong, and that the blood should be more pure and hot; for as the temperature of the blood in the Veins is, such is the constitution of the body: If man were composed of a hard hide and grosse humours, without doubt he would be of a rude, blockish and unpolished understanding, as we see to this day; the fattest and most personable

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men generally are most blockish, flow and sottish: Therefore it appeared better that man should be created of flesh, &c. more delicate, lively and tender; that it might not be too heavy a clog, or hindrance in the understanding and knowledge of things to the soule; but that (as it doth) it might act the more freely, in the which is palpably seen the soveraign wisdom of the Artificer, or framer of this so excellent a work; as also in other things, which he would not give to man at his Birth, which are such conveniencies and defences, as he bestowed upon the Animals. because he knew well that man with his natural and providential industry would obtain and purchase what they enjoy with any other thing whatsoever; and that he would accommodate himself better than all the other Creatures; although he were created and born, naked and void of all arms, either offensive or defensive; and they came into the world, decked, adorned, and endowed, with horns, teeths, beakes, poysons, stings, scales, and shels: Instead of which, God bestowed upon him the Government of Reason, the weapons of the understanding, with the which the soul, not the body is armed and defended; and are sufficient to tame, subject and bring

bring under foot all the other creatures; the great power and force of Beasts, cannot resist this thing called Reason, neither the sharpenesse nor hardnesse of their Hornes and Claws, nor those great bodies composed of flesh and bones, it forcibly subjects them, not with greater strength, but with subtilty, cunning and activity, whereby it serves and benefits it self of them at its pleasure; For there is no creature, how great, strange, hardy, bold, feirce, furious or fearfull soever it be; Yet when it seeth man, although it never had seen him, or his like before, but it trembles and is fearfull, or at least shews respect, this Majesty he retaines still, which he inherited from that first impression which God stamped upon *Adam* in Paradise, which the Antient *Cabilists* called in their Language *Phabat*; With this confidence, the first man did boldly live amongst, and converse with so many Savage, strong and feirce Beasts, giving a name to each, according to its kinde, Hereby he purchased so great a power and dominion over them, that they all did fear, honor and reverence him as soveraign Lord, and absolute King over them.

But so soon as he was negligent, and for-

forgetfull of himself, proved ingratefull and sinned against his God; that image was blurred, though not totally blotted out, and he lost almost all that power and command, which he had over the creatures; from the root and relicks of which remained, and we inherited of this Character; proceeded, that many holy men inhabiting the Deserts, slept, eat, and securely conversed with fierce Beasts, without receiving any harme; Entred into their Dens or Caves, as into their own houses, and lived amongst them, as in company of Parents and Friends, without any fear: We read of *Samson*, *David* and *Daniel*, who went amongst Lions as amongst Lambs; *Elisha* commanded the Beares, as if they had been his slaves, and *St. Paul* received no hurt from the Viper.

Now it will be convenient in a few words, to give answer to what we alleaged in the former book of the miseries of this life; When we set forth the vile and despicable estate of man; saying, that he was of so small a value and short continuance, that many of the Animals far exceeded him; Sure there will be none so foolishly bold, that dare to say, God bestowed more benefits and favours upon other creatures then upon man. I believe  
not,

not, for although he created him of so base and low a substance as the dust of the earth; Yet he lost not thereby one point of his dignity, authority and grandure; for we know he made him of so vile and invalied a matter; Not because he wanted more noble Elements, out of which to forme him, for the creation of the Sun, the Moon and the Starrs, does sufficiently declare the contrary; but He was pleased to create him of clay, to be a clog, to abate his Pride and vain-glory; which were the totall destruction, and first cause of the banishment of *Adam*, and all his posterity out of Paradiſe; also to give him to understand, that there is within him something that cannot employ, and detain it self in sublunary and terrenal things, nor place its end, felicity and blisse upon them; as brute beasts doe, that enjoy all their happinesse in this life; and it ends with them; but man, all his conveniencie, his life, his honour and perpetual blisse and quiet, consists in setting all his thoughts and meditations on heaven; lifting up his eyes to the Hills, from whence cometh his help, and where he hath a place of perpetual abode and habitation, a certain house of pleasure and rest, where he ever ought to be purchasing

sing lands and inheritances, by his provident life and good conversion, and thereby to obtain everlasting happinesse, and eternal glory; If I said, he was laden with miseries, and subject to an infinite number of infirmities, troubles, and sorrows, its true, I do not deny it; But God did not create him at first subject to so many mishaps, disasters and casualties; he made him a free denizen of this world; not to pay tributes or excises, for he placed him in the highest dignity and degree therein; if he be miserable, if he suffers evils, if he be subject to weaknesse, infirmities, and sorrows, he brought them upon himself; he fought them out with his own hands so soon as he parted from his creator; by not endeavouring to follow that holy vocation unto which at first he was called; if he had known how, (or to say better) would have known how to have kept that excellent treasure of grace that then was bestowed upon him; his omnipotent creator would have maintained him, in perpetual felicity and honour; Yet such is the abundant mercy of God, that although for his offences, he brought him under so many miseries and afflictions, he did it not for any rancor or odium against him; for onely in regard of his love

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and affection towards man, he did not pardon his onely Son, but delivered him into the hands of his enemies, which so barbarously mured him, as by sacred writ we certainly know and believe: paying with so vile and horrid a death temporal, the price of that otherwaies irrecoverable death eternal which we owed, and deserved: If he made us of earth, it was to bring down the exceeding hautesse, of mens fancies, to pluck out from our hearts by the root, that pestiferious herb of Pride, and vanity, which the devil our envious adversary planted in them, to keep us captive under his command and will; this is the main cause why man is so overcharged with troubles and sorrows, so full of grief, anguish and afflictions, made corruptible & mortall; but if man knowing himself to be a captive, a slave, and subject to such and so many vexations, considering himself so miserable, sorrowfull and afflicted, is so boasting and haughty; What would he doe if he were immortal, impassible, and incorruptible without any misery or sorrow and all things succeeded to him as he could wish or desire? For this cause God with a mighty hand subjected him to miseries and afflictions; yet for all, hitherto he

hath

hath kept, and ever hereafter will maintain in this mortall, weak, and frail vessel of earth, so sweet an according harmony, conformity and unity, that its impossible to imagine any thing so beautifull, exact and compleat; But to be brief, I will expresse in few words what I have declared in many, to place man in his last, greatest and highest perfection, and set him forth with the most exquisite praises that we can; therefore lets consider him in that perfect estate and condition, in the which he was created, and we shall finde man alone to be the work which God made, to shew his great magnificence, wisdom and power, the immensity of his knowledge, and the infiniteness of his bounty; But if we contemplate him in the estate of general corruption, which *Adam* left us as a legitimate inheritance, a spot (farr worse then that of oyle) which is continually shed upon all his posterity, we shall finde it very foule, monstrously unclean, low, filthy, and deformed, subject to a thousand miserie, banished from all good, maimed, foolish, inconstant, a hypocrite, and in conclusion, instead of King and absolute Lord (as he was) of all the creatures, a slave and a servant of sin with which he was conceived and borne.

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But if at last we seriously contemplate and consider him renowned, by the vertue & power of the word of Almighty God, we shall finde him not only reestated, & reenthroned in those pristine graces and dignities, which he at first enjoyed, but much more exalted in harmony, might & pre-ferment; for where there is the greatest abundance of sins, there (if a true strength of contrition) is found the most full and overflowing current of grace, mercy and favour of our God, to wash away the spots blemishes and deformities made by sin, and to renew the creature, as *St. Ambrose* expresses at large in his book of the *Vocation of the Nations*, chap. 3. and *St. Austin* in his *Book of Grace and Correction*, chap. 10. We all of us ought, as *Plato* saith, seriously considering and acknowledging, the multitude of mercies God hath bestowed upon us; to blesse, praise, magnify and give him thanks that we were borne men and not beasts; and although in this mortall fragil & perishable life, we may meet with many thornes, prickles and afflictions; which we cannot so easily digest as we ought, besides those civill Warrs waged betwixt the soul and the body, in which it lies shakled as in a prison, or buried as in a Sepulcher; yet that he is pleased to give us grace  
always

alwayes to be striving, labouring, and en-  
 deavouring, and that with unwearied affli-  
 ction; to run that Race, to walk in that  
 Path, which leads us to the holy City of  
 our God; that heavenly *Jerusalem*, where  
 there is no hunger or thirst, no colds or  
 heats; there we shall be free from all the  
 evils, miseries and calamities; which in  
 this world do attend us; yet its certain,  
 walking in this valey of sorrows, sailing in  
 this frail body, as in a ship made on pur-  
 pose to transport the soule to that haven of  
 quietnesse, rest and happinesse, while she  
 staves here, she must trip, stumble, fall, rise  
 and fall again; such is the variablenesse of  
 our being in this life; nay rather the mu-  
 tability of this shadow of life; But once  
 arriving into that harbour where all safety  
 dwels, and unto which all hope to attain,  
 that is, to a finall perfection, she shall be im-  
 mortal and impossible, full of those flourish-  
 ing joyes which shall never fade or wither  
 away, full of perpetual peace, rest and glo-  
 ry; enjoying that Antient and Original  
 degree of Dignity and Honour; which her malicious  
 and cursed enemy the Devil, would have deprived her of;  
 Unto the which felicity and eternal happines bring and  
 conduct us: *He who with the Father and the holy Spirit of*  
*Grace, liveth and Reigneth, ever one God, world with-*  
*out end, Amen.*

